

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVII.

JACKSON, MISS., September 24, 1925

NEW SERIES  
VOLUME XXVII, No. 39

Mrs. R. L. Bunyard becomes matron of the new home for nurses at the Baptist Hospital in Jackson. She is well suited to this work.

Brother B. F. McPhail's address is now 1126 Robinson St., Jackson, Miss., and he is doing good work and makes a good neighbor.

A member of the Federal Reserve Board is quoted as saying recently that Mississippi today is in the most sanely prosperous condition of any state in the Union.

Dr. David Guyton, head of the Department of History at Blue Mountain, has become a benedict, marrying a most estimable young lady of New Albany last week.

The Baptist Message says C. C. Jones has resigned the pastorate at De Ridder, La., to become associated with T. T. Martin in the fight against evolution. Better think a long time before swapping preachers for anything else.

W. N. McLemore, Moderator of Newton County Association, writes that their Association will be held October 9-10, Friday and Saturday, the date having been changed on account of Newton County Fair at Decatur. Messengers will be governed accordingly.

Announcement is made of the engagement and approaching marriage of Rev. W. E. Hardy of Independence and Miss Chester Margaret Barry of Clarksville, Tenn. Brother Hardy is an alumnus of Clarke College, Mississippi College and the Louisville Seminary. The wedding is to take place in October. These young people have our best wishes for great usefulness and happiness.

Evangelist T. T. Martin of Blue Mountain, Miss., was with Pastor A. A. Davis and the Bell-falls Church on the night of September 9. He preached a fine old time gospel sermon (as Martin is capable of such doing), on the subject, "How We Know There Is A God". A great crowd was in attendance and heard this fine sermon. The church has just enjoyed possibly the greatest meeting in all the history of the church. Evangelist E. A. Bateman of Vicksburg, Miss., did the preaching in a three weeks meeting.

This week our three senior colleges open and everything points to a record breaking attendance. The canvass for endowment for Blue Mountain College and Mississippi Woman's College at Hattiesburg has brought these schools to the attention of our people as never before. The hearts of our people as well as their daughters and their contributions are turning to our own schools. They are the safest, best places for our girls of all places in the world, and you don't have any uneasy feeling and don't find yourself asking questions about how they will be taken care of. Mississippi College will matriculate more young men than ever, and Hillman College in Clinton had all rooms taken some time ago. But sometimes an opening is made by the failure of some girl to come. Our children, our young men and young women are our priceless jewels. May Our Father guide them into the best preparation for life's work.

Don't forget the last Sunday in September is State Mission Day. Make your offering large and send it direct to Dr. R. B. Gunter, Baptist Headquarters, Jackson. Dr. Christie says the Sunday School of the First Church, Meridian, will give \$1,000.00.

—J. E. Byrd.

John F. Latimer will supply Dr. A. J. Aven's place in the department of Latin at Mississippi College until the latter thoroughly recuperates from his recent illness.

An echange tells of a father in an adjoining state who sent one son to the Baptist College and another to the state school. The latter cost him fifty per cent more, though tuition was free. It would be a good idea to keep books on this matter.

Brother C. S. Curtis raises the question as to whether a district association ought to retain its membership in a church which refused to pay the promised salary to the pastor, or to pay its campaign pledge. He believes there are a good many such churches. It would probably be impossible and improper for an association to undertake to discipline a church for this, but it is certain that a church cannot be in good standing with the Lord which refuses to pay its debts.

## OPENING OF MISSISSIPPI AND HILLMAN COLLEGES

On Wednesday morning of last week the chapel of Mississippi College was well filled with students and visitors to start the session rolling. Quite a group of new members of the faculty of Mississippi College were introduced, including Dr. D. M. Nelson, Prof. Bailey, Dr. Shankle, Prof. Autrick; the three coaches, Arbuckle, Lee and Hale; Prof. Taylor, Prof. Sumrall and Prof. Langham.

President Berry of Hillman announced that he had been under the necessity of turning away a number of students. His faculty is all on hand and ready for work. Mrs. Gibson of the Hillman faculty sang to the delight of all. And a violin solo was rendered by the leader of Mississippi College orchestra. Dr. Provine announced that they were under the necessity of crowding the boys in the dormitories until the rooms in the gymnasium could be made ready.

Dr. T. J. Bailey, now State Superintendent of the Anti-Saloon League, was introduced and stated that he matriculated as a student in Mississippi College just half a century ago to the day. His son began his work at the head of the Department of Biology just fifty years after his father's matriculation.

Speeches were made by Dr. Keys, President of Millsaps, and by Prof. Bond of the State Education Department, and by Governor Whitfield. Prof. Bond spoke of the college being the last call to young people for preparation. The Governor spoke on Christian Ideals in Education. A good number of visitors were observed in the congregation. Everybody seemed happy.

Dr. Curtis Lee Laws is back at his office as editor of the Watchman Examiner after an illness and rest of several weeks.

It is said that First Church, Shreveport, La., received by baptism in the past 12 months more than 500 people, the highest of any church in the South.

Laymen's Regional Meetings, Jackson, Oct. 5th, Greenwood, Oct. 6th, Holly Springs, Oct. 7th, Meridian, Oct. 8th, Hattiesburg, Oct. 9th, McComb, Oct. 11th.

Dr. H. A. Smoot becomes Word and Way Evangelist, his business being supposedly both to hold meetings and push the circulation of the Word and Way. He was once pastor at Okolona, Miss.

Brother A. J. Linton helped Pastor A. A. Bryant in a meeting at Hickory Grove Church near Hattiesburg. Great crowds, especially at night in spite of rain. There were several additions and the church revived; splendid singing. Brother Bryant is a good leader and a good man to work with. The church was liberal in its offering to the visiting preacher.

The Tarrant County Association at Fort Worth, Texas, this year refused to seat messengers from the First Baptist Church at Fort Worth, of which J. Frank Norris is pastor. They were admitted last year, but refused the year before. It seems to be a case of "Off again, on again, Finnegan". The voice this year was about five to one against them.

Dr. J. F. Love, Secretary of our Foreign Mission Board, warns the churches against one Yohan H. Shahbaz, a Persian, who is making speeches and collecting money for missions in Persia. Southern Baptists have no missions in Persia and this man has no connection with our work, makes no reports to anybody and the people who give the money have no way of knowing what he does with it. He claims to have the approval of Dr. Love, which Dr. Love says is not true. Southern Baptists ought to give their money through their own Board, which reports each year every cent received and how it is expended.

## THE LAST CALL

This is the last week before the Southwide Elementary Conference meets in Birmingham, Ala., September 29, 30 and October 1. We are especially anxious to have a big delegation of Cradle Roll, Beginners, Primary and Junior workers from Mississippi. Let the churches pay the expenses of some of their Elementary workers to this Conference and it will be money well spent. If your church will not do that, come any way paying your own expenses and you will be amply repaid for all the costs. Great Speakers, Enthusiastic Conference Leaders, Purposeful Teachers and Successful workers will be there from all over the Southland, to put a driving power into our Elementary work for the future months. Please do not deny yourself of this wonderful opportunity which is so near to us this year.

—Minnie Brown,  
State Elementary Worker.



## PROSPERITY AND OBLIGATION

Matt. 6:19-20 says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal"; and the next verse says "For where your treasure is there will your heart be also". This is timely admonition and all Americans would do well to take heed. The United States for years to come will draw a large revenue from foreign nations. We are a prosperous nation. Mississippi has made a good crop this year. What are we going to do to advance the Kingdom of God?

It is a certainty that if we withhold from God his share and keep it from being turned into definite channels to promote the work of Christ we will have withered souls. There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. Pr. 11:24-25. It requires faith to do the will of God with material prosperity. The doubter keeps back part of the price as Ananias and Sapphira did. If any man keeps back part of the tithe, it is more than is meet and it tendeth to poverty. In the Baptist Record of Sept. 10 issue there is an article called "Crime Wave—Cause and Cure"—a splendid contribution. To look at the question from another angle how is a good way to prevent crime? Brother Malachi tells us. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. Mal. 3:10-11. Here, God plainly promises material prosperity for paying him what is due. The principles of God are eternal. If God blessed the people in Malachi's day for doing their duty, the principle is the same with us, we will be blessed if we do our duty. Speaking of crime, one of the most heinous crimes of all time is using wealth for personal profit or pleasure, stealing from and robbing God. For the love of money is the root of all evil, or of all kinds of evil. I Tim. 6:10. I have never known a stingy soul to be spiritual, but he has a little, peevish, dwarfed, blighted mummy for a soul. In homes where the religion of Christ is given first place the children grow up to be pure and noble and go out to bless the world but in homes where God's money is stolen the children grow up to be a curse.

There is no mistaking the issue, God can and will sooner or later cause us to reap as we sow. A preacher preached a sermon on tithing. A certain man present said that God would not get a cent of his \$600.00. Very soon afterwards some members of his family had to be taken to the hospital and it required the entire amount to settle the bills. It is probable that if he had paid \$60.00 and had \$540.00 left his family would have remained well. Another man withholds from God and his live stock have died, and disgrace has come into his home. Any close observer may see the blight in most any community of robbing God. If God is robbed and the culprit prospers financially, he will have a withered soul and a numbed conscience. The writer of this article went to a church and preached a number of days without seeing any outward results of conversions. Upon investigation, it was found that the said church had refused to put on the 75 Million Campaign. A sermon was preached along this line and the people lined up for the Lord, financially. That same night there were conversions and a man 53 years of age was saved. Many stingy fellows pray—"Open to us the windows of heaven and pour us out a blessing, etc.", when such a blessing is promised conditionally, namely, to bring all the tithes and offerings into

the storehouse of God. Spiritual blessings are promised for faithfulness in money and material goods generally, and Mr. Babson has found that material prosperity comes like a wave when the people turn to God and the Church.

If our farmers would bring into God's treasury the tithe of cotton receipts this Fall and all people in other callings would bring to God that which is his, the windows of heaven would be opened and no doubt, there would come such a revival as this country has not known before. Hell is the doom of many who trust in uncertain riches.

Christian friends every where:—Try tithing awhile and you will be more than pleased with the results. Tithe because God says so and he will give you the by-products also. Your money will help in the cause of Christ around the world. It will be converted into the coin of the Holy City and you will be laying up treasure in heaven. You will have plenty of wealth in heaven. We will have supernal joy, just walking on gold, for the streets are of pure gold.

"And some are sowing the seed of pain, of dire remorse

And a maddened brain; And the stars shall fall and the sun shall wane,  
Ere they root the weeds from the soil again;  
Dark will the harvest be".

"Some are sowing the seed of word and deed,  
Which the cold know not nor the careless heed,—  
Of the gentle word,  
And the kindly deed, That hath blessed the earth in its sorest need;  
Sweet will the harvest be".

Yours truly,

—H. C. Clark.

## JUSTIFIED

"How then can a man be justified with God?" Job 25:4. "In thy sight shall no man living be justified" (by self-righteousness). Ps. 143:2. "Without shedding of blood is no remission". Heb. 9:22. Man in his depraved, disobedient, condemned condition, is absolutely helpless and hopeless; a moral bankrupt, and if ever relieved must have help from outside source.

"Every transgression and disobedience must receive a just recompense of reward". Heb. 2:2. God, in wisdom and power, can and will dispense exact justice to all, and the penalty of death, will be executed upon all willful violators of God's law, and there can be no escape without the help of one, himself sinless and "mighty to save". Only the sacrificial death of Jesus Christ, the Son of God, was sufficient to "take away the sin of the world". John 1:29. "The blood of Jesus Christ, his Son, cleanseth us from all sin". 1 John 1:7. "If any man sin, we have an advocate with the Father; Jesus Christ the righteous, and he is the propitiation for our sins". 1 John 2:1-2.

"God commendeth his love to us, in that while we were yet sinners Christ died for us. Much more being now justified by his blood we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life". Rom. 5:8-10. "Who was delivered for offences, and was raised again for our justification". Rom. 4:24-25. "Therefore being justified by faith we have, peace with God through our Lord Jesus Christ". Rom. 5:1.

—C. M. Sherrouse.

Laymen's Regional Meetings, Jackson, Oct. 5th, Greenwood, Oct. 6th, Holly Springs, Oct. 7th, Meridian, Oct. 8th, Hattiesburg, Oct. 9th, McComb, Oct. 11th.

The Baptist Orphanage in North Carolina, besides taking care of the children in the home, has a plan by which help is given children in their homes where the mothers are widows and dependents.

## MUMMY AND RUBBERSTAMP MEN

These seem to be rather new types of men among Southern Baptists, or else we have been a bit slow in discovering their presence among us, but we are told that there are such men, and that they are even holding important positions in our organic life. Now if we are to use such men at all, it should be done with the full understanding that they are simply mummies and rubberstamps, and most certainly we should not place them in positions of great and grave responsibility. The relations of life are so very vital, and Christian duty is so transcendently important, that it would be a thousand pities to place a mummy or rubberstamp man in a place where we needed a great workman in the kingdom of God.

In a most excellent and timely article in the Record of July 9th, on page 4, and under the caption of "Need Of Initiative" and while pointing out the dangers of centralization, the writer makes the following startling statement: "We know boards of trustees that have no more to do with the management of the institutions committed to them than does Pharaoh's mummy. Two or three men determine everything, and some times there seems a fear that the people will have something to say about it or something to do with it. Too often everything is planned and provided beforehand and members are supposed to rubberstamp the whole thing."

If this writer knoweth whereof he speaketh, and this scribe sayeth not concerning that matter, then it is imperative that he, or some one else who may be in position to do so, go before the proper tribunal at the earliest possible moment, and urge the removal of every such man, for if there has ever been a time when we needed good and great men for the trusteeship of our general boards, schools and colleges, hospitals and orphanages, and every other organization and institution which we have created and charged with the promotion of kingdom interest, that time is now.

Let this writer add, however, that in this day of quick, and sometimes caustic criticism, we should be quite careful not to misrepresent or malign those with whom we fail to agree.

—B. F. Whitten.

Hollandale, Mississippi.

## ORDINATION

On the evening of Sept. 7, at the call of the Canton Baptist Church, an Ordaining Council, composed of Pastor J. M. Metts of Durant, E. V. May of Flora, and C. E. Welch and several deacons of Canton, came together for the purpose of examining Brother H. A. Seymour, and ordaining him to the ministry. Rev. C. E. Welch led in the examination, which was rigid and thorough. Brother Seymour showed much proficiency in his answers, and never seemed to have any doubt as to the teaching of the Word on the doctrines involved. He convinced the council and the church that he was a Baptist of the New Testament kind, even though he has recently come from the Methodist church. The church requested that he be ordained to the full ministry of the Gospel, after the examination. Pastor E. V. May read the scripture lesson and led in the ordaining prayer; Pastor Metts delivered the charge, and presented the Bible; and the Pastor, C. E. Welch, led the closing prayer.

We were favorably impressed with Brother Seymour. He seems to be a deeply consecrated man; and has an intimate acquaintance with the word. We hope some church in Mississippi will feel led to call Brother Seymour as pastor, and that he will be kept in the state.

Respectfully,

—E. V. May.

Laymen's Regional Meetings, Jackson, Oct. 5th, Greenwood, Oct. 6th, Holly Springs, Oct. 7th, Meridian, Oct. 8th, Hattiesburg, Oct. 9th, McComb, Oct. 11th.



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## GOODBYE, COLLEGE STUDENTS

By Frank H. Leavell,

Executive Secretary, Inter-Board Commission,  
Memphis, Tennessee

Throughout Mississippi, in September, there will be, or have been, by and large, 3,700 Baptist students who leave home and the home church for college. To them parents, pastors and friends will say "Goodbye." This "goodbye" may mean two things. First, it may carry the idea, "Farewell, you are gone from us for nine months. Look well to your own laurels." Or its spirit may be, "God be with you, in prayers we shall follow you. Our faith, pride and ambition center in you. We shall keep our affection upon you." Which "goodbye" shall it be?

It is the purpose of the Inter-Board Commission, the agency to which has been committed the student religious program of Southern Baptists, to make this goodbye as safe as possible. Not only safe, but to make it an opportunity for the departing lads and lassies to assume additional Christian responsibilities by means of which their spiritual lives may develop as will their minds and bodies. This is the co-operative responsibility of the home, the home church, the state mission forces, the school authorities and the churches where the schools are located. It is, of necessity, a mutual affair.

## What Can You Do?

Below are listed several projects which are included in our program for the students. In these parents, pastors and churches can be of immediate and direct aid.

## Student Church Relationship

The people at home can advise with the student regarding the most effective way in which he can maintain the best church relationship while away. Suggest and urge that he take a vital part in some specific activity of the church. Advise candidly with him as to the wisdom of joining the church where he is at school. In this the advisor should eternally keep uppermost in mind the spiritual welfare and spiritual development of the individual student and not primarily the interest of the church as a whole. The church "back home" is not so likely to suffer as is the student at college. Under which condition can the church at the school best serve the individual? Under which condition will the student be kept in closest contact with the church? Which will inspire his greatest loyalty? Which will assure for him most church activity? Think this through to a conclusion. Advise with the departing or departed student with his spiritual interest in mind. There is yet not entire unanimity of opinion on the subject of moving of letters.

There is, however, unanimity as to the need of religious activity by the student. All sincere souls desire the thing that brings the greatest good in Kingdom advancement and spiritual development.

## The Baptist Student—A Student Magazine

Through the generosity of the Sunday School Board we are able to present to the Baptist Students of the South a monthly magazine that is a genuine satisfaction. It is highly illustrated, contains thirty-two pages, deals with student interests, offers helps for their religious programs and withall carries to them from the pens of strongest leaders a great deal of sound gospel instruction. No phase of our work has been more popular nor more successful than The Baptist Student. It carries no advertisements. The nominal subscription price is 75 cents for the year. How could a church or a parent invest so small a sum so advantageously as to send this magazine to the students who have gone out from the church or the home?

## State Student Conference

At Columbus, Mississippi, on October 16th to 18th, 1925, there will be a great state wide student conference for Baptist students. This is one of a series of fourteen such meetings to be held this fall. The religious problems of the

campus will be discussed. Inspirational messages will be delivered. Plans for the year's religious work on the campus will be outlined. Schools of all kinds, Baptist, tax supported, privately endowed, and schools of other denominations will be represented. Mere expense of transportation will preclude many worthy students from going. What a benediction it will be to many a student if his home folks, his church back home, or a Sunday School class, a B. Y. P. U. or a W. M. U. will write him that they will pay his expenses to this conference. This was done last year to great advantage.

## The Southern Baptist Student Union

The Inter-Board Commission has suggested a plan of work for Baptist students. The name is the Baptist Student Union. The object is to utilize students in winning students in the work of their church. It is not so much an organization as a plan of work. It has no object save to advance the present organized work of the churches; namely, the preaching hours, the Sunday School, the B. Y. P. U., the Y. W. A., the Mission volunteers. Already this has proved a happy movement. We shall push it to further usefulness. We may anticipate when we shall return from college to the home church each year twenty-five thousand college graduates with minds alert, energies trained, prepared for life, and at the same time, with hearts warm, their talents consecrated to the Lord and their faith eternally fixed in the eternal verities of the gospel.

With these items presented Mississippi Baptists will be interested to help this denominational project. Argument is unnecessary. All minds realize that never before was a generation of youth brought into so complex and tempting an age. I find Baptists willing, ready and anxious to co-operate when they are told definitely what they can do. I have faith in the readers of the Baptist Record and have mentioned some things that may be done. Mississippi Baptists, you may do these things for the students.

## STOUT MEMORIAL HOSPITAL

## South China Mission

Southern Baptist Convention  
Wuchow, China

George W. Leavell, M. D.

E. Dargan Smith, M. D.

J. Mansfield Bailey, M. D.

Wuchow, Kwang Sai, Aug. 7, 1925.

As we enter the third month of the anti-foreign agitation conditions here seem somewhat less violent although very active and uncertain. The latest demonstrations have been directed against the Chinese Christians throughout the city. Homes of Christians have been marked and the occupants warned. All homes from which children attend the Christian schools have been marked and the names of the students and parents enrolled. Other than these movements, which are carried out by young students, there is no cause for alarm at present. The strike and boycott of British and Japanese goods continues severe.

A party of Labor Union men arrested a laborer who refused to join in the strike. He was promptly killed by the Labor Party. The local officials arrested the Chairman of the Labor Union and, awaiting trial, he was detained in prison. The following morning a mob of perhaps 1,000 labor guild strikers stormed the Yamen and demanded the release of their Chief. He was promptly restored to their hands. This was the occasion of a big parade through the streets, with flags flying and many banners accompanied by the noise of countless exploding firecrackers. The question is whether the local military and civil officials have sufficient power to control the situation. At least they have so far failed to demonstrate their ability.

The residence of the British Consul was looted and everything of value either destroyed or taken

away. This was done during the temporary absence from the port of a foreign gunboat which was escorting a steamer down river. On this steamer 35 foreign residents proceeded to Hong Kong.

The boycott of British and Japanese residents continues, but is less violent. The Japanese Commissioner of Customs and his wife are without servants and cannot purchase food, but they very pluckily stick to their post and "carry on". They have not been molested personally.

At present the foreign population of Wuchow consists of five customs officers, five business men, and one missionary doctor.

The work of the Standard Oil Company and the Stout Memorial Hospital has not been affected by the strike or boycott, as these are American concerns. The meritorious work of the Stout Memorial Hospital in Wuchow and Kwang Sai during the past twenty years is recognized and appreciated by the people. The value of this Institution as a public benefit to the populace was demonstrated by the following proclamation issued by General Wong Shiu Hung when the strike was called into effect.

(This was posted at the Hospital entrance.)

Proclamation No. 1979 of the Office of the  
Pacification Commissioner of Kwang Sai Province

"It is hereby notified that we are in receipt of a letter from Dr. Leavell, Superintendent of the Stout Memorial Hospital of Wuchow, stating as follows: 'Since the happenings of the Shanghai and Canton crisis, the anti-foreign feeling has become day by day very serious. Our Hospital was, of course, not concerned in the trouble, but we fear that the citizens who may not quite distinguish will very easily bring about misunderstanding. Therefore, we request you to issue a proclamation for the sake of protection to the Hospital in order that its benevolent work may continue uninterrupted.'

"With reference to the Stout Memorial Hospital of Wuchow, it is a benevolent and charitable society organized by the American Southern Baptist Mission and it is also the largest benevolent institution of this city and Province. Therefore, we should render adequate protection for this Hospital in order to maintain the public benefit and the friendliness of both nations. This is to advise the people of every circle that the buildings, furniture, properties, and all the executive members of the Stout Memorial Hospital should not be molested. If anyone is found disobeying this order they will be severely punished."

(Signed) —Wong Shiu-hung,  
Assistant Pacification Commissioner of Kwang Sai Province.

Dated June 30, of the 14th year of the Chinese Republic.

A SEMINARY BUILDING FOR  
BUDAPEST AT LAST!

By J. F. Love, Cor. Sec'y.

A bit of good news! For five years the Foreign Mission Board has had its heart set upon a building to house our theological seminary in Budapest, Hungary, but receipts of the Board have been so inadequate to the needs of the Board, we have been compelled to see a needy and promising situation like that in Budapest rock along with nothing left to us but to grieve over lost opportunities. At one time one of our great churches had become interested in this enterprise and was at the point of accepting the responsibility to furnish the seminary a building, including in the plant a house of worship for our First Church there. But this thrilling, hopeful prospect faded and nothing could be done. A few months ago we were notified that the owners of the house in which we had been trying to maintain the work would claim it shortly. This meant to leave our seminary and the heroic spirits who are conducting it out of doors.

Miss Varina Brown, who with her sainted

(Continued on page 6)



## The Baptist Record

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BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All other notices will cost one cent a word, which must accompany the notice.

### FINDING YOUR JOY IN GOD

People used to sing in the churches "Religion never was designed to make our pleasures less" or words to that effect. If one looks up in any ordinary concordance the passages of Scriptures in which the words joy, joyful, rejoice, glad and such like words are found, he will be utterly bewildered at the frequency and multiplicity. Wouldn't it be a good idea for some of us preachers to start the people to thinking about the joyfulness of our religion, and start them on the way to a happier, more wholesome Christian life in Christ.

It is amazing how everything turns to joyfulness if there is the proper attitude toward God and faith in him. Jesus said "Your sorrow shall be turned into joy". Mind you he does not say shall give place to joy, or be succeeded by it, but the sorrow itself shall be transfigured into joyfulness. It was not an empty promise, for did not Peter and John a short time afterward rejoice "that they were counted worthy to suffer dishonor for the name". This was when they were beaten and forbidden to preach. Paul likewise said, "I rejoice in my sufferings for your sake". Again he says, "We rejoice in our tribulations". It may be that most of us are not happier because we have too easy a time.

There are many things which we have in mind to say along this line, but just a few of them now. It is our duty and our high privilege to find our joy in God. If there is no joy in life, there is no motive to live. Gladness is the crown and reward of living. The satisfactions of life are in some form of pleasure which we get out of life. Not only so, but the kind of pleasures men get out of life reveals the kind of men they are. Paul speaks of God as "The happy God". The translators have been a little shy of so rendering it, but what he literally says is "The Gospel of the Glory of the happy God which was committed to my trust". The desire to be happy is normal, right and commendable.

But there are various ways of attaining our satisfactions, of making ourselves happy. Some may be mean and selfish, while others may be graded as good, better or best. There are people whose highest pleasure is in physical satisfactions, in the gratification of bodily desires. A lazy man seeks his pleasure in doing nothing or as little as he can to get by. This certainly is a very low ideal, and disappointing. Compare the school boy who drags in or out of the school room, and exerts himself as little as possible at play or at study with the one who runs to his sport or his books. You don't need to ask which is the happier. The one who is merely satisfied with just getting by is on a par with the pig in the pen. Not much better is one whose whole conception of pleasure is the gratification of appetite. He has his ideal of happiness and his heaven would be little more than an ice cream parlor or a harem. The man whose happiness is sought or attained in himself has a narrow field of enjoyment. We live in others, not in what we can get out of them, but in what we may contribute to them or share with them.

But it is doubtful if there can be any abiding

or real satisfaction in fellowship with others if the religious element is left out. That is to say our interest in others depends on our connection with God. If we have found the life in God, the life in Christ, we have discovered the source of interest in others and the permanent bond of fellowship with others. This is the only abiding relationship. All other connections are dissolving, temporary, if this is left out. All relationships are sanctified by our relationship to God. In the Epistle to the Hebrews we read that we are not come to a palpable mountain, but to Mount Zion; to the general assembly and church of the first born, to the spirit of just men made perfect; because we are come to God the judge of all, to Jesus the Mediator of the new covenant and to the blood of sprinkling.

If we find our joy in God, we will find our joy in all our relationships with men. If we do not find our joy primarily in God we will have no permanent relationships and can have no deep joy in fellowship with others. The joy of fellowship with others is simply the extension of our joy in God. It is because God is in the heavens that it becomes the ideal of happiness. It is because God is in the earth that it is a source of interest and joy.

It would be well to look close to the question of how our joy is found in God. Men cannot find joy in God who do not know God; or who have nothing that corresponds to his nature. They must have in them that which is in him. They must be children of God by faith in Christ. They must have the Spirit of God who makes them partakers of the divine nature. Then they can understand him, appreciate him, respond to his goodness and holiness. The fruit of the Spirit is love and joy. The Kingdom of God is righteousness, peace and joy in the Holy Spirit. To love God and men is to know God. He that loveth not knoweth not God for God is love.

When we have become children of God we may have increasing joy in him by a growing knowledge of him and more vivid realization of his fellowship with us in the daily concerns of life. The revelation which God gives to us of himself in his word, in Christ and in daily experience becomes more and more a source of wonder and delight. It is for us to choose whether we will find our joys in Him and so attain the highest and widest reach of bliss, or whether we will live on a low and descending plane of pleasure which exhausts itself in the act of being gratified and ends in disappointment and endless regrets.

### BEWARE OF THE DOGS

This is not another dog story, but a Scripture interpretation. When Paul wrote this message to the Philippians (3:2) he was not in a bad humor and this exhortation to "beware of dogs" must not be misunderstood as an ill mannered fling at people with whom he was not in theological agreement. Disagreement there was indeed with them, and it went to the very heart of the Gospel message, but he meant by this reference to certain people as dogs to give an accurate description of their methods.

A dog is a trailer. His chief characteristic is that he carries his nose in smelling distance of the ground. He may or may not be a hunter, but he is always and everywhere a follower of men. He does not venture upon any discovery or independent program of his own, but he "dogs" the footsteps of people. This verb expresses the character of the animal. He is a follower, a trailer.

This is what Paul had in mind when he said, "Beware of the dogs". He did not say "Beware of dogs" for it was not the animal itself that he was talking about. But he said "Beware of the dogs", a definite and well known class of people, against whose sneaking, sniffing, pernicious activities he warned these Philippians. It is not hard to locate these people whom Paul thus describes for they were familiar figures on every field where Paul had preached and they

are further described in this epistle.

There are people who never originated any definite Christian program of their own, who are never found on a field where no previous missionary or evangelistic work has been done, but they trail the footsteps of the genuine apostles of God and seek to pervert the work, as they corrupt the Gospel of Christ. Everywhere Paul went with the Gospel, he had hardly departed for a new field before some of these men appeared on the ground and sought to turn aside the converts from the purity and simplicity of the Gospel. There may be many tests of the genuineness of the Gospel which men preach, but one test is whether these men are found on new fields where the Gospel has never been preached, or whether like hounds they are trailing the steps of men who have already blazed the way with the Gospel axe.

Did you ever hear of a modernist or rationalist or a Unitarian going to an untouched heathen community to preach? No, and you never will. This inquiry was provoked by a remark of a Unitarian from New York City who referred to the South as a good mission field for liberal teachers and preachers. There are certain denominations which are known as pioneers in frontier work and the first on mission fields. There are certain others who wait, till the comforts and luxuries that follow the preaching of the Gospel are abundant before they will venture in. They are good on smelling the track of a missionary, but they are not noted for making tracks as missionaries. The hardships of frontier life, the persecutions of a mission field are a challenge to the Baptists, but they are a scare crow to those birds which wait till houses are built, orchards are set out and good roads are constructed.

Did you ever hear of a Unitarian tackling a sure enough sinner? Did you ever hear of a Christian Scientist saving a lost soul? These are powerful on discovering where others have gone before, and following their trail to pervert the truth. But they don't make missionaries. Like cuckoos they don't ever build their own nests, but find where nests have been built by others. Benevolent and educational institutions are the work of men and women who believe the whole Bible and put no question marks after the character of Jesus. But when the work of Christian philanthropy and the business of saving men have been started, then comes a whole pack of yelping, sniffing canines on the trail of God's pioneers, and they want to assure the world that these men who have gone before them and have set up the kingdom of God are literalists whom you must not take seriously.

Another characteristic of these trailers is unmistakable. They always believe that salvation is a matter of your own personal attainment, "Except ye be circumcised and keep the law, etc.". You will recognize their bark when you hear the words "Salvation by character or culture". Against all this Paul puts the words: We are the circumcision who worship by the Spirit of God and glory in Christ Jesus, and have no confidence in the flesh—I count all things but loss for the excellence of the knowledge of Christ Jesus my Lord, not having a righteousness of my own but that which is through faith in Christ.

Another characteristic of these teachers who are always at the heels of the true apostles is that they are utterly lacking in originality. Paul says what they preach is a different gospel, not another gospel; not one that was constructed out of new and original material, but by corrupting the truth of the original Gospel of Christ. Modernism is simply a rehash of old heresy that has appeared periodically through the centuries. There is absolutely nothing new or original in any advocate of it. What they proclaim as new was set out by every infidel and heretic throughout the history of Christianity. Again these men prove themselves to be mere trailers of other men's footsteps. "Beware of the dogs".



# Convention Board Department

R. B. Gunter, Corresponding Secretary

## State Mission Specials

Sunday, September 27th

Sunday, September 27th, is the day set apart throughout the Southern states for Baptists to make their Sunday School offerings to State Missions. Collection envelopes for the purpose have been sent out to all the Sunday School Superintendents. If the matter is taken up by classes and the envelopes distributed with a worthy goal set, the result will be very gratifying.

## October for State Mission Campaign

The State Convention Board in its session last December instructed the State Secretary to put on a special campaign in October for State Missions. The Board felt that this would be necessary for the following reasons:

First, the percentage to State Missions for this year was reduced from 19% to 16% in order to help out Southwide and Educational interests.

In the second place, large appropriations were made for State Missions in spite of the fact that pledges were small and the percentage for State Missions cut down. It would require about \$600,000.00 gross receipts for State Missions to receive the \$88,000.00 appropriated for that purpose.

In the third place, this has become more imperative because of the many special appeals which other causes have made to our people, thus cutting down the contributions to the unified budget.

It should be borne in mind that if our State Mission work suffers that all other phases of our work will suffer correspondingly. By means of State Mission work we cultivate the field from which all the various phases of our work receive their support.

From the first of January to the first of September we received on the unified budget for distribution among the seven causes only \$142,640.17. 16% of this is for State Mission work, which gives us for the first eight months of the year only \$22,822.40 with which to take care of an appropriation of \$88,000.00. It is easy to see that the State Mission work cannot be carried on unless there is reinforcement by special gifts.

There was subscribed for the unified program about \$400,000.00. We are safe in saying that at this date there remains unpaid of this subscription about \$250,000.00. While making appeal for the special to State Missions, it is exceedingly important that equal pressure be put on for the payment of the outstanding pledges.

Collection envelopes will be sent to the church treasurers or to the church clerks for the October State Mission offering. We trust that every pastor in all of his churches will preach a sermon on State Missions and appeal to the people for a most liberal offering to take care of our State Mission work. We have not for five or six years fallen behind the amount appropriated. Let's keep up our record for the work's success and for conscience's sake.

## Looking Ahead

The writer feels constrained to say some things which he wishes it were not necessary to say. For the sake of the Cause he ventures to say them. There is a profound conviction that there is sufficient work before us to utilize every ounce of energy we have. There are many diversions at this time and many distractions. We ought to keep our eye on the goal. We really know what our Master wants us to do and the best way to disperse strifes and envyings is to give our best to the commission which we know our Lord has given us. When Paul was writing to the

Church of Corinth, he found that there were envyings and strifes and jealousies and divisions, all because the people were carnal; and because they were carnal and engaged in these things they were mere babes, and it was necessary for him to feed them on milk when they should have been eating solid food. In order that he might call them away from their dissensions, he pointed out that they were God's husbandry from which the Lord was expecting harvests. He also showed that they were God's building; again that they were God's temple and lastly that they were Christ's. The point was, he wanted them to cease to glory in men for they did not belong to men, but they belonged to Christ, and Cephus and Paul and Appollos were merely God's servants. If at this time all of our people could realize that they are the servants of Christ and would give their entire energy to the execution of His work, the many differences would gradually disperse. It should be borne in mind now that just as the Corinthians were babes when they should have been men, so today our strifes and envyings and bickerings and differences will make babes of us when we ought to be giants in the Kingdom of God. It would be well for us to read the thirteenth chapter of first Corinthians and learn what Paul meant when he said: "When I became a man I put away childish things." One of the most noticeable traits of children is that of fussing and strife.

Let us say as Paul did: "Forgetting those things which are behind and reaching forth unto those things which are before, I press towards the mark, etc." 750,000 unsaved people in Mississippi and 13,000,000 unsaved above the age of 10 in the Southland among our own people should call us to our knees and to our deepest consecration to the things which we know we ought to be doing. Satan had as soon detain us by strifes among ourselves as in any other way. His purpose is to keep us from advancing. To succeed we must keep before us a worthy objective and let nothing deter. Let us go on realizing that the troublers are idlers in the Kingdom of God.

## THE PROFANATION OF SACRED OPPORTUNITIES

By B. P. Robertson, D.D.  
Gen. 25:34; Heb. 12:16.

Lest there be any fornicator or profane person, as Esau, who for one mess of meat sold his own birthright."

One of the most interesting stories in the Bible is that of Esau and Jacob. While they were twin brothers, they were entirely different in character and disposition. Esau was impulsive and heedless in life and for the sake of satisfying immediately his appetite, bartered away what would have been an inalienable right and privilege in the future. Jacob was more like his mother and was avaricious and selfish and took advantage of his brother during the time of his need and forced a bargain out of him.

I am sure we would not accept either one of these brothers as an ideal character. Esau was frank and straightforward and gracious, but he had no depth of character and farsightedness of aim. He was governed in life by sudden impulses and desires of the moment, unspiritual and lacked appreciation of worthy possessions, and heedless of the value of what he throws away. Jacob was a selfish, scheming young man and clutched at every advantage. But at the same time he looked beyond the immediate pres-

ent. He had ambition and the spirit of perseverance to attain the goal of his ambition. He possessed a deeper character than Esau in both a good and a bad sense. His character contained sound and genuine elements which, when purified from purely personal and selfish aims, were capable of consecration to the service of God.

The purpose of the inspired narrative was to show the worst side of both characters and if we should stop here and go no further in the study of the two we would say that Jacob's was the worst sin. But we observe that Jacob was constant and determined and persevering, which was not true of Esau. While Esau looked only at the present, Jacob always looked toward the future. Jacob's faults were many and in due time he paid the penalty. He saw that there was a great future for him which belonged to the sacred birthright that perhaps he could obtain, and he was determined to do all he could to obtain it. Esau lived in the present, while Jacob lived in the future. That was the main difference between the two twin brothers.

## I. The Sacred Birthright of Man

There came a crisis in the lives of these two young men which revealed the thoughts of their hearts. The sacred birthright among the Jews meant that the first born son inherited the privilege of being the head of the family. Then he was always to receive a double portion of his father's estate. And finally he was the heir to the sacred promise of being the progenitor of the Messiah. But some times this birthright was disturbed as in this case.

In this case Esau was the elder brother and was the natural heir to the birthright. He had the right of primogeniture and he believed that no man could wrest it from him. But by his own free act he could dispose of it. His birthright meant more than an ordinary first born son's privilege. He was born to an inheritance which all the world's wealth could not buy. He was in the patriarchal succession and the recipient of great promises and the founder of a holy nation and the minister of a blessed covenant. But he despised this birthright and was a profane person and disposed of it for a dish of broth.

Every sinner has inherited the right and the power to become the child of God. This great privilege comes to them through the atoning death of Jesus Christ on the cross. The original right to be the children of God was forfeited in the fall of Adam. But in the atonement of Christ this right was purchased back for man. So every human being inherits this right in Christ. Some members of the human family treat this birthright in a most profane way. Some of them are more profane in this matter than Esau was in his day. He treated in a most profane way his greatest privilege of life. There are some people who treat their greatest privilege, that of being saved, in a most profane way.

## II. The Disposal of the Sacred Birthright

The profaneness and carnal disposition of Esau led him to dispose of his sacred birthright in a most careless way. The profaneness of Esau consisted in carnality, worldliness, sinfulness, recklessness, ingratitude and inappreciation of sacred things. He manifested his carnality by being willing to dispose of his birthright for one mess of meat to satisfy the craving of the flesh. He manifested his worldly disposition in thinking only of this world and present material satisfaction. He showed his sinful disposition in his inattention to the revealed will of God. He manifested his recklessness in the sudden disposal of his sacred birthright. He revealed his inappreciation of sacred things in the way he treated his sacred birthright.

But I would remind you that Esau was not the only profane young person in the world. There are some people who are so carnal that they are willing to dispose of their sacred birthright of being saved for the temporal satisfac-

(Continued on page 7)



(Continued from page 3)

father has shown such deep interest in our foreign mission work, became interested in this Budapest situation and placed at the disposal of the Board \$15,000 with which, if possible, to save that situation, designating the money for this purpose. A few weeks ago Dr. Everett Gill made another of many visits to Budapest, and with President Udvarnoki of the Seminary began a new canvass of Budapest in the hope that something might be found which would serve the purpose of the seminary and could be bought with Miss Brown's gift, she having the meanwhile offered to add \$7,000 to her first gift of \$15,000. Under date of August 14th Dr. Gill wrote:

"At last we have purchased a building for our Budapest Seminary. It is on the right side of the river, or Buda side. It is considered the most healthful side. Brother Udvarnoki was extremely anxious to locate the Seminary on that side of the river. Not only is the location healthful, but it is very beautiful for situation, being on the broad boulevard that runs along the bank of the Danube and just opposite the Parliament Buildings that are considered the most beautiful next to the British Parliament House. When you come over and shall see it, you will be delighted with the location.

"Our good fortune was that we found a house that was being built and could not be finished for lack of funds. The owner, evidently a Christian gentleman, was anxious not to sell to a Jewish speculator and seemed glad to sell to us. The fine thing about the situation is that he had not finished his inside plans, though the house is roofed and has all the windows and doors in. Our architect can, therefore, change the inside plans to suit us.

"Brother Udvarnoki after his months and even years of searching for a suitable place for his Seminary, says that he would not sell for twice the price which he gave. I am hoping that you will be as satisfied as we.

Miss Brown has again supplemented her gift with a sum sufficient to purchase this property which cost \$26,000. Thus this good woman has made it possible by the use of that amount of money for our theological seminary for Hungary to house its professors and conduct the classes of the institution. There will be no break in our work. A thrill of new hope has been communicated to the faithful men who at great sacrifice have been conducting this school. Dr. Gill, who has been greatly burdened by the failure of the Board to provide for the school, is in high spirits. Only our Heavenly Father knows how many hearts have been eased, how many young people have regarded themselves for study, and what the harvest of good will be from this generous act of the good woman who has seen in our Hungarian situation a rare missionary opportunity, and whose stewardship has met that opportunity in a glorious way. \$26,000 may seem a small amount for a theological seminary, but this amount saves the day for Southern and Hungarian Baptists in Budapest. We have several other seminaries for which a like amount would insure their future and great usefulness.

It is a joy unspeakable to give to the denomination this cheering piece of good news. The recent months have laid upon us the necessity of saying so much about our debts, unmet needs and lost opportunities, it is a refreshing change to make this announcement concerning the Budapest Seminary. We know that all of them will rejoice with their Hungarian brethren and many will offer, I am certain, prayers that the rich blessing of God may rest upon this institution and upon her who has saved it from dissolution. I hope many will pray that throughout the bounds of the Southern Baptist Convention some of Miss Brown's brethren and sisters in Christ may catch the spirit of her lead and that others of our theological schools may find the same relief.

## MISSISSIPPI BAPTIST STUDENT CONFERENCE

Columbus, Mississippi

OCTOBER 16-18, 1925

By Merrill D. Moore, Chairman

The second annual Mississippi Baptist Student Conference meets on October 16th, 17th and 18th at Columbus. The sessions will begin on Friday evening at 7:30, and continue through Sunday.

This gathering is a continuation of a South-wide student movement initiated by the Inter-Board Commission on Student Activities of the Southern Baptist Convention, and is fostered by and under the supervision of that denominational commission. The first of these state Conferences met last year at Hattiesburg, at the Mississippi Woman's College, where there were nearly six hundred Baptist students gathered from all over the state of Mississippi, representing twelve different schools and colleges. There were nearly two hundred students there from institutions outside of Hattiesburg.

This meeting was the largest gathering of students ever held in Mississippi for a similar purpose. With the key-note "Make Christ Campus Commander", those six hundred Christian students spent three days together learning, planning, and working to crown Christ King on the campuses of the State. They had such men as Dr. I. J. Van Ness of Nashville, Dr. W. E. Denham of the Baptist Bible Institute, Mr. Frank H. Leavell of the Inter-Board Commission, Dr. Frank Moody Purser, Dr. H. L. Martin, Dr. J. F. Storer, Dr. J. W. Provine, and Dr. J. L. Johnson, with them to bring them messages of inspiration and help.

This year's program will be no less helpful than last. The entire South has been combed in order that we might get the very best men and women obtainable for the program. One young college student, who was in Memphis last spring, remarked when he found who was to be on the program at Columbus, "Why, you are just going to move the Southern Baptist Convention down there to Columbus for us". And really, it does sound that way, for Dr. W. J. McGlothlin is coming from South Carolina and spend the entire time with the students to bring three addresses. Miss Jessie Burrall is coming from Missouri to be with them through the Conference. And Dr. R. G. Lee, whom every delegate to the Tupelo Convention will always remember, will be there for two addresses.

Not only are there such men and women as those just mentioned, but the leaders among the denomination in Mississippi will also be there. Dr. R. B. Gunter, our Corresponding Secretary, will be there. Mr. J. E. Byrd also has an important place on the program. Among the returned missionaries, we are to have Miss Pearl Caldwell. From the ranks of our pastors there will be Dr. J. D. Franks of Columbus, and Dr. E. H. Marriner of Leland. Of the college presidents, we will have Dr. Lawrence Lowrey of Blue Mountain.

And this is not to mention the large number of student speakers, who have been chosen from among the most active and most outstanding Christian student leaders in the colleges of the state. Practically every college in the state will be represented, on the program.

Large numbers of students are planning to come from every one of the colleges. Last year nearly a score of students came from each of the three northernmost schools, A. & M., Ole Miss and M. S. C. W. all the way to Hattiesburg. This year delegations promise to eclipse all records made last year. Numbers of students will wend their way from the south Mississippi schools, making their way oftentimes in Tin Lizies where pocketbooks deny railroad fare. And from the nearer schools, delegations will pour in and crowd out the Columbus folk.

It should be understood that this Conference of Baptist Students is a Conference for all Baptist students. The impression was abroad last

year that it was only for preachers, or volunteers and intending missionaries. Such is not the case. This meeting is intended to meet the needs of those three thousand Baptist students in colleges and universities, whether denominational, state, or private, in business colleges, and even for nurses in training in the hospitals. Remember, it is for all Baptist students.

Parents who are interested in the best welfare of their sons and daughters, and in their highest religious development, should make it financially possible for them to go to this Conference. Churches could find no better investment to make of a few dollars than to pay the expenses of some member of their church who is off in college to this meeting. I find that numbers of the churches are more than glad to make that investment, and, moreover, I find that mothers and fathers are more than glad to make it possible for son or daughter to go when they understand. I find, on the other hand, that the students are hesitant about writing father or mother for that "extra money". There will be nothing that will happen during the year that will mean so much for your boy or girl as will the wholesome association, the inspiration, and the new vision that he will get from the Student Conference.

Remember, it meets in Columbus, October 16-18th.

## GRATEFUL FOR HELP

To Dr. R. B. Gunter:

I will never be able to discharge the debt of gratitude that I owe you for your great kindness to me. As I look out into the future I see a different vision, I see people who love me, and who are willing to show their love by their works. Brother Gunter, my love for you has been made real brotherly Love. You have done more for me than any other one could have done. You came to my relief just at a time to save my life. I believe that you have saved it, both physical and spiritual. I have learned a lesson that taught me the greatness of our denomination. I remember when I was in school at Newton, you came by one day and gave me a check from your church to help me in school.

This is my first time to be face to face with wholly dependence on God's people to see me through. I believe that I am going to get well soon, and I believe that God is going to give me another chance to work for Him, and I am going to be such a different preacher. I see the denominational needs as I have never seen them before. Brother Gunter, I shall never forget you, you have meant so much to me. Yes I have received \$50.00 from Dr. Lunsford, with the promise that he would send me \$50.00 a month for four months, and I received yours with \$11.00 and yesterday I received yours with \$51.50, totals \$112.50 that you have been the direct cause of me getting.

May the Lord bless you in your great work for the Master, and hasten the day when I shall be able to get in the work again.

Your brother in Christ,

—J. S. Slaughter,  
Sanatorium, Miss.

Laymen's Regional Meetings, Jackson, Oct. 5th, Greenwood, Oct. 6th, Holly Springs, Oct. 7th, Meridian, Oct. 8th, Hattiesburg, Oct. 9th, McComb, Oct. 11th.

Pastor L. T. Hastings goes from Coliseum Church, New Orleans, to Monroe, La. He has done a great work in New Orleans.

Dr. Harry Emerson Fosdick preached to a great crowd of many nationalities at Geneva on last Sunday on the text, "They that take the sword shall perish by the sword". Four preachers from the Baptist Headquarters in Jackson also preached at various places in Mississippi.



## Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### "My Money Greed"

We give below a discussion of the above subject by Harris Franklin Rall, prominent Baptist Layman.

What do we need? Not more collections. Not fewer collections. We need a generation of Christian men who will understand the plain truth about the stewardship of money. What is this truth? We might put it into a creed for Christian stewards.

#### I Believe

I. My money is mine only in trust. It belongs to God, just as I do.

II. This money is not filthy lucre. It is not the devil's coin. It is stored-up human power. It is so much of myself which I can set at work in China or India or New York or Colorado.

III. God is counting upon this money for His work. It is to build His churches and preach His gospel, train His workers and send them out, teach and heal and save His children, and help bring in a new kingdom of righteousness and brotherhood and peace.

IV. To spend my income rightly is one of my first tasks as a Christian. Until I settle this, my prayers and confessions will be like saying, "Lord, Lord", and not doing the will of my Father.

V. I should set aside a definite proportion of my income for the church and the service of others. I do this in acknowledgement of God's sovereignty over all of my material possessions. I do this because it is businesslike. Giving by impulse and without system does not accord with the importance of this work.

VI. The proportion to be set aside for these purposes should not be less than one-tenth of my income. The Old Testament enjoined the Tithing in Ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless, one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I am able.

VII. I should invest this money for God as carefully as in my temporal business and keep strict account of this fund. I should study my church and its work that I may give wisely. I should give systematically. I should pray with my giving.

What would such systematic giving mean for Christian men?

First. It would mean moral victory. We have slurred over the passages in which Jesus has pointed out the peril of money. He made it one of the two great dangers of the Christian life—the love of the world and the fear of the world. There are multitudes of the Christian men whom God has prospered who are actually giving less percentage of their income today than ten or twenty years ago. It hurts them to give what they do. Their danger is as real as that of the drunkard or gambler, and more subtle. A fixed proportion set definitely aside means moral victory.

Second. It would mean freedom and joy in giving. The Lord loveth a cheerful giver, but there are many people to whom giving is more like pulling a tooth. Benjamin Adams, of sainted name, wrote on "The Fun of Giving". Set a proportion apart once for all. You will find so much freedom and joy in the spending of it that you will want to increase the amount.

Third. It would mean a richer spiritual life. There is only one method of spiritual growth. That is fellowship in the things that are most like God and that He cares most about—giving and loving and serving. Indeed there is no salvation at all without this. Salvation is just an-

other word for life. And Jesus knows no other kind of life or salvation than this: "Except a grain of wheat fall into the ground and die, it abideth alone. He that loveth his life loseth it."

For these principles and statements there are many witnesses. Here is the letter of a noble layman who serves equally with time and money: "I am glad to bear testimony to the enrichment of my own spiritual life through systematic giving. For several years I have kept an entirely separate bank account which I call the 'Lord's Account.' In that account I deposit every month one-fifth of my income. In that way I divest my mind entirely of any need to consider whether I can give or not, leaving only the question of the objects to be chosen. The giving has already been done. The above method I adopted after talking it over with my wife. It has proven to be a great blessing to us both."

Some one is saying, "All that is true and I should follow it if I were rich like my neighbor." My brother, this is not the special duty of a few that we have been talking about. And the text of our Christian life is not what we should do with our neighbor's wealth, but what manner of stewards we are in the little or the much that we possess.

Between two native converts on the mission field this talk took place:

"If you had a hundred sheep would you give fifty of them for the Lord's work?"

"Yes, I would."

"Would you do the same if you had a hundred cows?"

"Yes, I would."

"Would you do the same if you had a hundred horses?"

"Yes, I would."

"If you had two pigs, would you give one of them to Him?"

"No, I wouldn't; and you have no right to ask me when you know I have two pigs."

The Lord's chief need is not great gifts. It is men who acknowledge His Lordship in business and in time and in money, humble folks and rich folks, for their sake and the world's sake. He wants them all.

(Continued from page 5)

tion of their momentary appetites and passion of the flesh contrary to the will of God. There are others who are so materialistic and worldly that they are willing to throw away their opportunity of being saved for a few materialistic pleasures and sensations in this world. There are still others who are willing to sell their sacred birthright of redemption for some of the devil's food and broth when they know that the wages of sin is death. And there are still others who are so reckless that they seem to have no thought whatever about their future and their final destiny. The spirit of ingratitude has so possessed others that they seem to care very little about the source of all the blessings of their lives in this present world. And then there are many others who seem to have no appreciation whatever of sacred things, the things of the Spirit, the things of the heavenly world.

I was told when a boy of an incident that occurred in a community of my native state. There was a gang of young boys who would not attend the special meetings of the community church. They decided that they would hold a mock service in the church house after the regular service had closed. One of them was to lead and give out the hymns, while another was to preach. They sang a hymn and one led in a mock prayer. They sat there waiting for the chief of them to preach the sermon. They soon discovered that

he was sitting in the chair in the pulpit dead. This incident I was told resulted in all the young men of the community becoming devout Christians. They were treating the sacred things of God in a profane way. This incident was similar to that of Annanias and Saphira in New Testament times. It is a dangerous thing to profane sacred opportunities.

### III. The Irretrievable Loss of Man

The mother of Jacob aided and abetted him in the effort to secure the birthright of his brother Esau. The worst thing in the world is a wicked woman, and the best thing in the world is a good woman. Then a scheming woman, like the mother of Jacob and the wife of Herod, is a dangerous person in the world. This scheming of this mother laid the foundation for everlasting enmity between the descendants of Esau and Jacob. While Esau disposed of his birthright for a mess of meat, yet it was the mother that aided Jacob in deceiving his father and obtaining the patriarchal blessing. The blessing of his father Isaac settled for ever the inheritor of the birthright.

When Esau became aware of what he had done in the disposal of his birthright and that the patriarchal blessing had been bestowed on his brother Jacob which carried with it the birthright, he was grieved beyond expression. He in a sense repented of his mistake and did everything he could to retrace his steps and correct his mistake. But it is said that there was no place for true repentance. It was utterly impossible for him to change what he had done in selling his birthright and it was equally impossible for him to change what his father had done in the bestowment of the blessing. So his loss was irretrievable. And the loss was not only his personal misfortune, but it was also the misfortune of all his descendants for all the future.

There are many people who will assist the devil in leading people to dispose of their sacred birthright in grace in a most profane way. In whatever way they may dispose of it, it is always for a mess of meat. They may go along trifling with the privilege of being saved not intending to cast it aside for ever. But the time may soon come when they will make the final disposal of it. There are three ways by which persons may finally dispose of their sacred birthright of salvation. They can do this by treating spitefully the Holy Spirit who is striving with them. Then they can do this by finally resisting the Holy Spirit who is dealing with them in His effort to get them to accept the Christ as Savior. Then they can do this by blaspheming the Holy Spirit which means that they can assert that the work of the Holy Spirit is the work of the devil. When a man commits either of these sins, he has sold his birthright of salvation and his doom is sealed for all eternity.

I heard a man whom I knew when I was in college who said that he had sinned away his day of grace. I did not believe that any person could do such a thing. So I was determined to make further enquiry about the matter to satisfy my own mind about it. So I did and secured in his own words that he had sinned away his day of grace. And it came about in this way. He would attend church services and he would always live an honest life among his fellow men. But he would always treat the gospel and the impressions of the Holy Spirit in a resistful and spiteful way. The time came in his life when the Holy Spirit took His final leave of him and then there was no place for true repentance. The same condition can come into the life of any one who treats in a profane way the sacred opportunity of being saved. The time to be saved is at the very time you hear the gospel and feel the wooing the Holy Spirit.

Pastor First Baptist Church, Hyattsville, Md.

Laymen's Regional Meetings, Jackson, Oct. 5th, Greenwood, Oct. 6th, Holly Springs, Oct. 7th, Meridian, Oct. 8th, Hattiesburg, Oct. 9th, McComb, Oct. 11th.



# Mississippi Woman's Missionary Union

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### Rural Work in District Five

The Fifth District is a large field for one worker to attempt to cover. The associational officers were very anxious for the help and gave the worker a cordial welcome.

At the close of nine weeks the reports show twenty-nine organizations revived and twenty-two new organizations. This includes auxiliaries. Eighteen old W. M. S. were revived and six new ones organized.

Our rural societies are in need of much inspiration, encouragement and information. It is a useless task to attempt organized work where there are no pastors, or where there are preachers who care nothing for the work. Of the latter it is to be hoped that we have a few only. We need more real country pastors. Our strong societies can do more than they dream of if they will reach out to the rural societies and help them. One superintendent is taking helpers to her country churches week after week to aid the societies until they are able to walk alone.

Perhaps the saddest feature of the work is the neglect of our splendid young people. Two churches with a membership of more than two hundred were reached where there was not one W. M. U. Auxiliary. We look to our rural churches for future leaders, but unless we are more faithful in training our youth they may be found wanting. What shall we do about it?

But there is a bright side to our rural work. Many consecrated pastors are encouraging and helping the W. M. U. work in every way they can. Faithful women are working without ceasing at the tasks of the day. Sincere Christian mothers are doing their part. Then, from Christian colleges young women are going into rural communities and, whatever their work may be, are making the Kingdom work the greatest business of their lives. Greater interest is being manifested everywhere. Let us work while it is yet day.

For your worker these have been helpful weeks. She goes back to college with a greater determination to become an efficient laborer for the Master. Many words of appreciation are due our Associational Superintendents, District Vice-President and Secretary, and State Workers for their willing helpfulness during these weeks and also to every community for its gracious hospitality to the workers.

"The harvest indeed is plenteous but the laborers are few; pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest."  
 —Lottie McCoy.

### What My Church and Society Should Do For Negroes

(For State Week of Prayer Program)

Mrs. W. H. Thompson

In the beginning "God created man in his own image." Gen. 1:27. In Acts 17:24-27 we find "God made the world and all things therein—and hath determined—that they should seek the Lord."

Since we all came from one father, Adam, we have all inherited from him strength and weakness. Some are stronger than others so we who freely have received should freely give. Peter said to the lame man, "Silver and gold have I

none, but such as I have, give I unto you. Rise up and walk." The ability to use his own faculties was a far greater gift than silver and gold.

That is what the negro needs—training so that all his faculties may be developed to serve the Master. Our duty and responsibility is found in Christ's command to Peter: "Feed my sheep—feed my lambs." We must give them a balanced ration. They must be developed physically, intellectually, morally and spiritually. To reach the masses, we must work through leaders in education and religion. They are ready and eager for instruction. The Catholics realized their eagerness and established seven schools in Atlanta for them and in our own city of Jackson the Catholics are giving them three meals a day and clothes to wear to induce them to attend their school and are receiving them into their (Catholic) churches.

"We, the women of Mississippi should help the negroes to get the very best teachers and preachers by establishing schools and theological seminaries where they may receive training.

Their own leaders can help them more efficiently than we can, but we must help them to get this training.

"Am I my brother's keeper?" If the negroes are not what they should be, who is responsible? Are we trying to help them or are we criticizing and mistreating them?

If, in each of our communities, one or two of our own tactful workers, filled with love of humanity, including the negroes, would organize mission study classes or teach their Sunday School teachers how to teach their classes or help them in any of their young people's work, either by giving literature or by teaching them we would be obeying Christ's command to "Teach them to observe all things whatsoever I have commanded you."

"Lift up your eyes round about and see".

"Freely you have received, freely give".

### Our Ministerial Students

(For State Week of Prayer Program)

Ministerial students have been attending Mississippi College for more than three quarters of a century. And since the very beginning of ministerial student days they have needed help.

A number of years ago Mrs. W. T. Ratliff, realizing their great need of homes, secured funds from missionary societies, churches and individuals for the purpose of erecting cottages on the Campus for them. This was the first definite work undertaken by our state W. M. U. for Ministerial Education.

Since that time, as the number of students have grown, and as their families have grown, other phases of work have been carried on. Some societies undertake the expense of certain students. Others realizing the great need of food and clothing have given largely to these phases; some Y. W. A.'s have been responsible for the text books of students. In addition to these specials for our young ministers, the State Board supplies funds to aid them. We now have another College in the state where young preachers are receiving aid. This is Clarke College at Newton. There are this year young ministers at Clarke

and at Mississippi College.

Boxes of clothing sent to our students should come in as early in the session as possible. These boxes, together with provisions, should be sent direct to Mrs. A. J. Aven, in Clinton; and to Mrs. J. L. McLaurin in Newton. Good second hand clothing is always acceptable. We should write to these ladies before sending boxes, and find out special needs. It is the desire of the State W. M. U. that every Organization shall have a part in this work.

He who gave us our Watchword for the year, calls on each of us to supply the needs of those whom He specially lays His Hand on to labor in the field.

### Needs of the Hospital That We Can Supply By a G. A.

(For State Week of Prayer Program)

I am going to ask you to join me on an imaginary flight for a little while.

I am going to imagine I have been very sick in a Hospital. Pain has wracked my body and I have spent sleepless nights. I have rolled and tossed upon my bed of suffering until I have cried out in agony. But now the fever has left me weak but comfortable. And I am beginning to take note of things and people around me.

Of course the Doctor claims part of my attention. He has been here all hours of the day and night it seems to me. He has always been so bright and cheerful that I wondered whether he really knew how a sick room felt. The next one, or rather several, who claim my attention are the nurses. What pretty girls they are! How careful they lift me, and how pleasant their hands are when they rub my back. Then they have so many nice things to say to me when I am restless and don't know what to do with myself. Next I have taken note of this little room that they call a ward. The walls are white and the curtains are kept faultless in their arrangements. My bed is made fresh and comfortable every morning.

Now that I shall soon be well and go home I am wondering if there is not something I can do to show my appreciation for my nurses and for this splendid Hospital. And here are some of the things I have decided to do: I shall see that these dear nurses have flowers sent to them sometimes. They are so careful to arrange those that come for the patients that I know they would like to have some for their very own occasionally. Then because I have found out they like pretty rooms of their own I shall ask the girls of our Auxiliary to help me get table covers, window curtains, cushions, toilet articles, books and magazines, and all the other things that make my own room attractive. I note that vases are scarce here, because there are so many patients; so I shall see if we cannot send several for use in the wards.

Will not every G. A. in Mississippi join me in remembering the things we can do for our hospitals—and help me do them?

Laymen's Regional Meetings, Jackson, Oct. 5th, Greenwood, Oct. 6th, Holly Springs, Oct. 7th, Meridian, Oct. 8th, Hattiesburg, Oct. 9th, McComb, Oct. 11th.



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### Braswell Union, Harperville

The Senior Union of Harperville Baptist Church, just having attained the A-1 Standard feels so proud of it until we are compelled to announce it to our co-workers. By hard work and sincere prayers we were able last Sunday to report that we had reached the Standard. We have done a great deal of study work during the past year. There has been about thirty-five seals received, most of our members hold a B. Y. P. U. diploma, and four have received their certificate for a two year course in Daily Bible Reading. We are now holding a study course on Training in Church Membership, it being taught by our faithful and efficient pastor, Rev. W. L. Meadows.

Because of long and efficient service rendered the Harperville B. Y. P. U. by an aged lady, Mrs. Lizzie Braswell, we thought we could do no better part than name our B. Y. P. U. in honor of her; hence we call it the Braswell Union.

—Secretary.

### B. Y. P. U. Graduation Exercise

On Sunday night, September 6th, at 7 o'clock the B. Y. P. U. of the First Baptist Church at Gulfport, Miss., put on graduation exercises. There were eight Juniors and three Intermediates to receive certificates. The names are as follows: Juniors, Carl H. Butler, Vivian Duffee, Margaret Todd, Cora Frances Jordan, Louis Benefield, Vernice Hammett, Ruth Coleman, Fern Windsor; Intermediates, Audrey Hamilton, Ellen McDevitt, Milton Kirkpatrick.

An interesting program was rendered. Those graduating marched in and took their places in the front of the church while the choir sang "The Fight Is On". The Intermediate Leader, Miss Nellie Alford, took charge and told the object of this special service. A special song was sung followed by reading Psalm 67 by Carl H. Butler. Margaret Todd led in prayer. Then our Junior Leader, Miss Hypathia Dodge, told of the work in the Junior Department. She brought out the fact that they were learning to do by doing and that she needed the constant co-operation of the parents. "The Value of Daily Bible Reading" was well explained by Vivian Duffee. Milton Kirkpatrick gave the "Object of the Union". "The Value of the Sword Drill" was a well prepared talk by Audrey Hamilton. After these talks Miss Alford led the graduates in an interesting sword drill on Glorifying God.

Mr. Darby, our B. Y. P. U. Director, addressed the graduates in an instructive manner, advising them to choose the good and cast away the evil. Then he delivered the certificates.

Mr. McGowan, the Senior Presi-

dent, cordially welcomed those entering the Intermediate Union.

The closing hymn, "Blest Be the Tie That Binds", was sung while the graduates came to reserved seats in the front of the church to hear the sermon which followed.

(Signed) Nellie Alford.

### MY MEETINGS AND WORK FOR THE YEAR

#### Weir

On second Sunday in July, with Brother J. A. Taylor doing the preaching, we began our protracted meeting at Weir. Brother Taylor came in on Monday and remained through Friday. We had as a result 10 for baptism and 8 by letter. Having previously received three by letter, makes an increase of 21 members during the year. Brother Taylor endeared himself very much to our people there. He is a splendid yoke fellow and did some splendid work for the Lord.

Our B. Y. P. U. Normal was taught by Miss Senter, who did splendid service and awarded diplomas and seals to 20 young people. We have organized a senior and junior union and they are getting along well.

There is more harmony among the membership and everything seems to be working along smoothly now.

#### McAdams

In the week following the third Sunday in July we held the S. S. normal for the Kosciusko Association at McAdams with an attendance of about 50. Brother Sweaney, Brother Cinnamon and myself did the teaching.

We had for our own church a B. Y. P. U. normal in which Miss Senter from Fulton did the teaching, and endeared herself to our young people, giving to our young people here 44 diplomas and awards. We have a senior, an intermediate and a junior B. Y. P. U. with Professor W. C. Hester as Director. They are doing some splendid work. We have as fine a band of young people here as I have ever had the pleasure of working with.

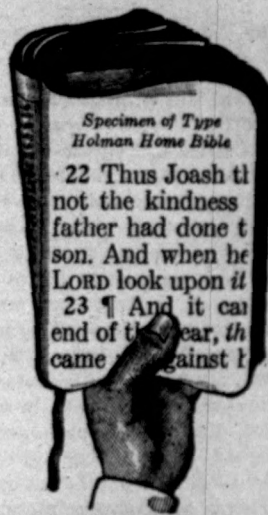
On the 1st Sunday in August we began our protracted meeting with Brother H. I. Rushing of Texas to lead the singing. Our young people promised that if the pastor did the preaching they would follow his directions in personal work, which they did well, and the results were 23 for baptism and 6 by letter. Having already received 3 for baptism and 10 by letter prior to the meeting, it makes 42 additions to the church this year.

We have our Sunday School graded and it is well attended.

On the evening of August 28th the Men's Bible Class entertained the Women's Bible Class, after a contest in which the women won,

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and every one seemed to have a glorious good time. On the last Sunday in August the women organized their class, electing the necessary officers to do efficient organized class work. Other classes will be organized in due season.

#### Yockanookany

On 2nd Sunday in August we began our meetings with Yockanookany Church with Brother Briggance to lead the singing. We continued through Saturday night and on Sunday afternoon baptized eight as a result of the meeting and received four by letter. The church here badly needs a new church house and it is hoped that steps will soon be taken by which one may be built.

During the week following the fourth Sunday Mrs. A. F. Byrd from Mt. Olive came to us and conducted a S. S. Normal in which she awarded eleven diplomas. Among those who received a diploma is Brother John W. Sanders, 85 years old. A fine old war horse, who has stood by the work here for more than half a century. Mrs. Byrd endeared herself to the people very much and was requested to return next year for another normal.

#### Thomastown

Coming on to Thomastown on 3d Sunday in August, with Brother Briggance to lead the singing we began our meeting here and con-

tinued through Friday night. By this time our people were very busy in their cotton fields. Our attendance kept up fine, however, and on Saturday morning we baptized in Yockanookany River seven candidates, among whom were Brother Bob Bell, who has been an object of anxiety for more than twenty years by his relatives and friends and his good wife. Had we been able to go on for a few days longer greater results would have come. The church purchased a new piano during the meeting and the spirit is co-operative and splendid. They are a fine people to work with and deserve better service than they are getting, as I am preaching to them only one Sunday afternoon a month.

#### At Pleasant Ridge Church

I went on Monday after the fourth Sunday to Pleasant Ridge Church, a little church out from here in a sparsely settled community that had no pastor, and preached to them till Wednesday night. They could think of only 3 or 4 prospective members in the community, but we received 9 for baptism, 1 by letter and 4 restored to fellowship, 11 in all, and 3 others are expected to come in yet. At the Monday service there were 15 present, but they continued to come till the last night we had about 200 people out. The church

(Continued on page 13)



## Sunday School Department

By R. A. Venable

### SUNDAY SCHOOL LESSON Sept. 27

#### The Appeal of State Mission Work —Rom. 9:1-5; 10:1-4

Paul was a missionary among the Gentiles by a Divine compulsion. The mission program of his life was not such as he would have chosen. This program was received by him under protest. See Acts 22:17-21. The circumstances of its disclosure to him were such as to leave no doubt as to its source, and its detailed directions were so mandatory as to call for a prompt response in its execution. Paul's courageous and unremitting activities in the execution of the missionary program assigned him as the Apostle to the Gentiles, easily laid him open to the charge of gross indifference as to religious welfare of his Jewish countrymen. To be sure he made it his practice to offer the Gospel to the Jew first in his evangelizing activities, but this was only incidental and such a procedure met with little success in the conversion of his Jewish brethren, but was regarded by them as an impertinence and an insult of sufficient gravity to invite their resentment and inspire their hostility. A renegade Jew whose controlling purpose was to destroy the religion of the fathers had little prospect of reaching with his message, the devotees of a system which he had repudiated in the interest of another whose claims discounted the leadership of the religious authorities of the Jewish nation, branding them with the crime of crucifying the Christ of God. Paul's unceasing labors in preaching the Gospel to the Gentiles, never cooled the ardor of his tender interest and love for his own brethren in the flesh. He had a consuming desire for their salvation. The persecutions, ignominy and shame, which he had suffered, at their hands, did not, could not quench the flaming desire he cherished for their salvation. Paul was glad to set to record his passion for Israel's salvation and reinforce his declaration by the most sacred assertions and in connection with a most illuminating and exhaustive discussion of salvation by grace through faith aside from all legal observances. He well knew the implications of his argument, and the hopeless condition of his kinsmen after the flesh, who were seeking salvation by works of Law, not through faith in Christ whom God set forth to be a propitiation through faith in his blood. What Paul had written in the first eight chapters of Romans brought to him the deepest anguish of heart. His brethren after the flesh were left hopeless and helpless. The condition was pathetic, tragical and wellnigh crushing to the great loving heart of Paul. In the presence of the terrible calamity awaiting his fellow countrymen

because of their unbelief, Paul comes to a pause before entering upon the discussion of Israel's present condition and future outlook. Israel is lost! The high function which Israel had served in the religious history of mankind was of no value in a system of salvation by grace through faith in the crucified and risen Christ. Contemplating the appalling condition of his kindred and nation, the note of pity and compassion, inward struggle and conflicting emotions is heard in tones of distress and unutterable anguish of heart, "I speak the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit". (9:1.) "The solemn assertion is meant to clear him of the suspicion that in preaching to the Gentiles he is animated by hostility of even indifference to the Jews". Conscious of the momentous import of what he is going to say, he fortifies his language against a possible suggestion of falsehood by claiming to speak as one resident in Christ. Out of this abiding union as the enveloping element of his being and the vitalizing principle of his renewed life he speaks the truth. As confirmation of the verity of his words, he has the witness of his conscience, the inner faculty by which he contemplates his own inner-self; and as a safeguard against error or falsehood in the exercise of this faculty he reminds us that it is energized and guided of the Holy Spirit. In the face of such a solemn appeal we may confidently expect an unlikely and important statement and our expectations are not disappointed. "That I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh". (Vers. 2-3.) The Apostle closed his discussion in the preceding chapter with a song of triumph and of praise to Him who had given the victory against all the forces of evil that could hazard or destroy the ultimate salvation of the believing soul. Suddenly the song of joy ceases, the notes of exultation fall to silence and the minstrel tells us he has great pain and unceasing sadness of heart. The hopeless condition of his nation pressed upon him as an intolerable burden filling his heart with indescribable anguish. Out of the depths of his terrible agony Paul gives expression to a feeling sweeping beyond the limits of the ordinary in the realm of human sentiment and sympathy. He measures his words. He knew he was saying the unexpected and the startling, so he guards against the suspicion that he was voicing a wild and thoughtless impulse of an emotional excitement. He likewise employs a form of expression indicative of a consciousness of the presence of an impossibility of realizing the object which incites the desire

or wish Paul said, "I could wish that I myself were anathema from Christ, for my brethren's sake, my kinsmen according to the flesh". He does not say, "I do wish", but "I could wish myself were accursed from Christ", were it possible. It is impossible for a soul redeemed and justified by the blood of Christ to become the object of God's wrath. Such a supposition impeaches both the love of God and the power of God. To form and cherish the purpose to be damned, as a propitiatory offering for the salvation of others would be an assault upon the wisdom of God in the economy of redemption. No one knew this better than Paul. Paul the Christian was still Paul the Jew. His patriotism and pride of national history were a cherished heritage which years of toil and suffering could not effect or destroy. The elements of national greatness and the sacred functions assigned to the chosen people in the world's history, he recounts as a foil to the great, deep, sentiment of his heart life. "My kinsmen according to the flesh; who are Israelites; whose is the adoption, and the glory and the covenants, and the giving of the law, and the service of God; and the promises; and whose are the fathers and of whom is Christ as concerning the flesh who is over all, God blessed forever. Amen". (Vers. 4-5.) Such were the spiritual advantages of those for whom Paul mourns. They belonged to the people which God had adopted to be specially his own; in whose midst he had manifested himself in visible splendor; and to whom he had bound himself by covenant. They possessed the will of God in written form. Before their eyes from childhood, the ritual had set forth in outline the great truths now fully revealed. To them the coming of the Deliverer had been announced; and they were heirs of the promises given to the Father of the faithful. And more than all, in their midst the Anointed One had appeared, had presented the credentials of his royalty, and laid the foundation of his Kingdom. The last clause of verse five has been the subject of controversy. It is not important enough now to call for any remarks.

We pass here to Rom. 10:1-5, comprising the remaining portion of Scripture composing our lesson. In the preceding verses, found in Rom. 9:1-5, we see Paul in a paroxysm of deepest pain and sorrow of heart, over the appalling condition into which the Jewish nation has fallen because of unbelief. So pungent is his suffering and so deep is his pity for his kindred, according to the flesh that he could almost crave to give himself over to the avenging wrath of God, in behalf of his nation doomed to death. In the verses before us, Paul presents himself as a suppliant, interceding in behalf of Israel that they may be saved. "Brethren, my heart's desire and my supplication to God is for them, that they may be saved". (Ver. 10:1.) He seeks relief by praying for those over whose condition he had such unutterable sorrow. His prayer is an expression of a hope that the

mighty power of God might yet interpose and save this people, who had so long abused his goodness and rejected his offers of mercy. He justified his prayer on the ground of Israel's need of Salvation. "For I bear them witness that they have a zeal for God, but not according to knowledge, For being ignorant of God's righteousness and seeking to establish their own righteousness they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to every one that believeth". (Vers. 2-4.) Paul's diagnosis of Israel's condition is purely religious, so mention is made of the ethical life of Israel. He is fair, and searching in his estimate of these people for whose salvation he prays. They are not atheists, nor religiously indifferent. They have a zeal for God; they are earnest in their efforts to obtain a righteous relation to God, but in their ignorance they resolve righteousness into an equivalent of legal observances. It is a personal standing before God attained by a scrupulous observance of a statutory system which from the beginning was provisional, and came to an end in Christ. They were ignorant of that righteousness which comes as a gift of God to every one who trusts in Christ. Christ is the cessation of all legal requirements, in the keeping of which one may commend himself to the favor of God. Such legal status finds no place in God's economy of salvation. Israel's ignorance has led to their undoing, they were resting under the wrath of God. The rejection of righteousness by faith had consigned them to tragical and hopeless fate. How can this Scripture be manipulated into an appeal to State Missions? 1. Let it be supposed that those who selected the passage, saw a special emphasis thrown upon the importance of a deep, personal, and consuming passion for the salvation of the lost; such a passion as does not pause at any difficulties, nor count the cost even though it involves the sacrifice of personal ease and comfort, personal passions and even life itself. Such was the spirit of our Christ. 2. Possibly they saw in this Scripture the special claims which those nearest to us, in time and place, bound to us by kindred ties and a community welfare have upon our interest, our time, wealth, influence and activities, as those charged with the duty of disciplining all nations. Those within our borders are more easily accessible to us than to those remote from them. That the Salvation of the lost at our doors is our special concern, and enlists our best efforts, is an assumption so current and reasonable that if we fail in our duty, we withhold from them what Christ died to give them, and seeks through us to convey to them. 3. It ought to be kept in mind that the best sentiments of our nature, such as come to expression in the kinships of life, the tender, sympathetic social relations, and the community spirit, not to mention the spirit of philanthropy and patriotism, are all to be brought under tribute to the salvation of the lost and the up-

building of earth. The most effect of men, the the religio of the pe in mind t He said Be Judea, Sa then press earth, ma tions. Th one's own ty, state all the wo passion fo kindred m ding the Gospel fro his solicit his kindr whelming.

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building of Heaven's Kingdom on earth. These finer sentiments are most effective in the evangelization of men, through personal contact in the religious family and social life of the people. 4. One might keep in mind the mandate of our Lord. He said Begin in Jerusalem, traverse Judea, Samaria and Galilee, and then press on to the last outpost of earth, making disciples of all nations. The point of departure is one's own family, community, county, state and then across the seas, all the world around. The undying passion for the Salvation of his own kindred made Paul a fire spirit shedding the light and the life of the Gospel from Damascus to Rome, but his solicitude for the Salvation of his kindred in the flesh was overwhelming.

## TWO MEETINGS

Fourth Sunday in July we began a meeting of days with Hepsibah Church of Jeff Davis County, having as helper Brother J. B. Hemphill of Lexie, Miss. The meeting continued from day to day with much interest manifest. Friday morning church met at water and Brother Hemphill baptized those whom the Lord added to the church.

On first Sunday in August Brother W. A. Green and singer of Meadville, Miss., were our helpers at Society Hill Church. Here the meeting continued until Thursday following. The Lord's blessings were upon efforts of his servants. It was not the pastor's privilege or joy to be with these brethren in either meeting because of sickness. But God heard and answered our prayers and gave us good results at both places, 19 by baptism at Society Hill and 9 at Hepsibah. For these blessings and faithful servants we are very grateful to our Heavenly Father. We take courage and press on.

—J. O. Buckley.

## ANTIOCH MEETING

I have just closed a good meeting with Brother Dougherty at Antioch Church, five miles from Copland, Ala. We had a good meeting, four by baptism and the church greatly revived. I find the most of the country churches in this county have a lot of worldliness in them.

—R. W. Bryant.

## GOOD HOPE

Our meeting at Good Hope began Saturday before fourth Sunday in August, closed following Thursday. The preaching was done by E. C. Cranford. Brother Cranford is a new man on the Raleigh work, he has a hold on the people and is a good preacher. The church at Good Hope invited him back next year. Our crowds were good at night. So much cotton to pick, the crowds were small in day service. We had a good meeting, received five members, four for baptism and one by letter.

—D. W. Moulder.

## East Mississippi Department

By R. L. Breland

### Calhoun County Association

The Calhoun County Association met with Derma Baptist Church last week. The writer had the pleasure of attending the last day. A large delegation from the churches was present. Brother C. H. Ellard was again elected moderator and Brother E. A. Dye clerk. There are about thirty churches in the association. Brother A. L. Roane is treasurer.

Quite a number of preachers were present. I remember meeting most of them. Among those present were J. F. MhPhail, S. E. Carter, J. F. Mitchell, C. H. Ellard, L. E. Roane, J. T. Sargent, A. F. Brasher, J. B. Middleton, W. L. Bridges, M. E. Weaver and M. C. Putnam. Dr. E. E. Ballard, circulation manager of the Baptist Record, represented the State Board and did some good work for the cause.

Reports from the churches were very good, \$500.00 and above reported collected for all purposes. A goodly number of good revivals and many baptisms were reported.

Among the active laymen present were Brethren A. A. Bruner, Dr. Hardin, Sheriff W. M. Shelton and many others. All present praised the hospitality of the people of Derma.

At the close a beautiful tribute was paid the memory of Brother McKiffen, an aged and much beloved minister of the Gospel who for forty years preached in that county, who died a year or more ago. His aged widow, of whom the brethren spoke very feelingly as a true help-mate to her husband, was present. She was asked to get on the stage and all the congregation gave her the hand of fellowship in respect to her beloved husband. Many stood and said that Brother McKiffen baptized them; among the number were two ministers.

The few hours of fellowship with the Calhoun brethren and sisters were very enjoyable and the hope is that we may know each other better.

### Notes and Comments

Rev. J. F. Mitchell of Calhoun is holding a revival meeting in the Delta this week.

The church at Calhoun City worshipped in its new brick building for the first time last Sunday. It is beautiful and Pastor Weaver and his people are happy.

Pastor J. M. Spikes has resigned at Derma and is attending the Seminary.

The revival meeting will begin at Clear Springs, Yalobusha County, the fourth Sunday. Elder L. E. Roane will preach Sunday at morning and evening services as pastor must be away.

I saw some boys and girls on the train a few days ago on their way to college. Some of the boys marched up and down the aisle with their shirts outside their pants and one girl hugged up with a boy and danced up and down the train to the shame and disgust of all decent persons present. They were not going to a denominational school, I am glad to say.

The home, the school and the church are the three institutions through which our nation will stand or fall. Of the three none is more powerful as a factor than the home. "As go the homes so goes the nation", is a true saying. Real old-fashioned, American homes are getting to be more and more a thing of the past. They are now merely sleeping places, a place to get a change of clothing, then out into the world of hustle and bustle—no time to commune and have a social hour, no time for studying of the Word and family prayers, no real family life. The future of our nation looks dark under these conditions. Oh Lord, save us from the destructive fate of the nations gone before us toward which we are surely headed! Even our schools and churches are no longer the real character builders that they used to be. Discipline is unknown in our churches and saint and sinner are not distinguishable, and our schools are largely places where disrespect for higher things is obtained. This is no cry of a pessimist.

### Notes and Comments

Brother J. E. Byrd assisted Pastor Bell in a splendid meeting with Oak Grove Church, near Meridian, last week.

Pastor Eugene Stephens is closing a very successful revival season

in his churches. He reports a hundred additions to his churches this summer.

Brother W. N. McLemore reports that the first meeting of the Newton County B. Y. P. U. Convention met at Union, the 5th Sunday. The meeting was a success. Miss Minnie Parker, Educational Secretary of First Church, Meridian, added much to the success of the meeting. Brother E. C. Cooper of Union was elected President.

The Neshoba County S. S. Convention held a splendid session at Hope the fourth Saturday and Sunday in August. Some one will doubtless give a full account of the meeting.

The church at Hickory, Newton County, under the splendid leadership of Pastor Meadows, is completing a splendid house of worship built of concrete blocks. The same is true of Good Water, Lauderdale County, where Pastor Eugene Stephens is leading so nobly.

The Beulah meeting, Newton County, where Brother G. O. Parker did the preaching, was a splendid success. Quite a few grown people were saved.

Pastor Laird recently closed a good meeting at Mt. Carmel, Neshoba County. He was assisted by Elder H. N. Thomas.

The church at Quitman will be without a pastor after October 1st, as Pastor R. S. Gavin has resigned to take effect on that date. Brother Gavin has entered the evangelistic work. His home will be at Laurel after that date. He is highly recommended as an evangelist.

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Mississippi College, J. W. Provine, President.

Mississippi Woman's College, J. L. Johnson, President.

Clarke Memorial College, H. T. McLaurin, President.

Blue Mountain College, W. T. Lowrey, President.

### Mississippi College Notes

Formal opening exercises for Mississippi College and Hillman College were held in the Mississippi College chapel Wednesday morning, Sept. 16. After the audience had sung America, Dr. Lovelace conducted the devotion. This was followed by a vocal solo by Mrs. Gibson and a violin selection by Mr. Mackey. Dr. Provine then introduced Dr. Key of Millsaps College, who made an interesting talk on the friendly rivalry existing between Millsaps and Mississippi College. Mr. W. F. Bond next gave an inspiring message on the necessity of applying one's self in college. He referred to the college as being "one's last call". Governor Whitfield, as the chief orator, followed with a speech full of wisdom and foresight. He stressed the great need for Christian education and pointed out the fact that Mississippi with her great economic and commercial future looming just in front, stood in urgent need of Christian, Mississippian leaders. Dr. Bailey, of the Mississippi Anti-Saloon League, and who matriculated in Mississippi College fifty years ago this year, followed with appropriate remarks. President Berry of Hillman College then made some remarks and announcements in regard to Hillman College. He stated that he had students from six Southern states and that the prospects were for the best year Hillman has ever had. Dr. Provine, after making some brief, sententious observations, then introduced the new faculty members: Mr. Arbuckle, Mr. Lee, and Mr. Hale as the full coaching staff; Dr. Shankle, head of the English department, and Mr. Taylor, assistant professor; Dr. Nelson, head of the physics department; Mr. Bailey, head of the biology department; Mr. Mackey, director of the band and orchestra; and Mr. Langham, Mr. Sumrall, and Mr. Price as assistants respectively in the departments of Christianity, History, and Mathematics. The exercises were closed with a beautiful prayer by Dr. P. I. Lipsey.

Indications point to an enrollment of 500 at M. C. as compared with 440 this time last year. There will be a considerable increase in the number of freshmen.

Professor Berry states that the Hillman dormitories are overflowing and that the enrollment will approximate 115, with many applications turned down for lack of room. Hillman has recently bought a lot adjoining the campus and has expended a thousand dollars in making

improvements on the present buildings. There are these new members on the Hillman faculty: Miss Bailey, of the Mathematics department; Mrs. Riley, lady principal; and Mrs. Potter, of the preparatory department. Miss Timberlake is giving full time to Hillman College this year, instead of dividing her time with M. C. as formerly.

At the Wednesday night prayer meeting the S. S. Superintendent and the leaders of the B. S. U., the B. Y. P. U., the Ministerial Association, and the Life Service Band made short talks explaining the purpose of their respective organizations or agencies and extended to the students an invitation to line up in all the campus religious organizations.

About fifty men are out for varsity football and forty for the freshmen team. Prospects are unusually promising for a championship team. The only speck on the athletic horizon is the serious illness of Coach Bohler. We hope for his ultimate recovery.

—Arnold Blanton.

### Notes from Clarke Memorial College

The 18th session of Clarke College opened Sept. 8th with the dormitories practically full on the opening day. From the first, others have come from day to day and still they come. It is gratifying that in addition to the crowded dormitories, rooms have been secured from families in town and several students have been placed in this manner. The outlook now is that the 200 mark will be reached and exceeded during the present session. Too, a great addition is the industrial home which at present accommodates 16 of the splendid young ladies who are here. The 15 cottages for married ministerial students are filled with families.

The College was indeed fortunate at its opening to have Rev. S. B. Culpepper, who served as the first president of the college. In the devotional he gave a most uplifting and timely message, emphasizing the fact of finishing the task that is once begun. This was followed by the address of Dr. D. M. Nelson, whose theme was "The Spiritual in Education". The audience was intensely interested and thought how remarkable if machines had been so connected that the message could have been heard throughout the land.

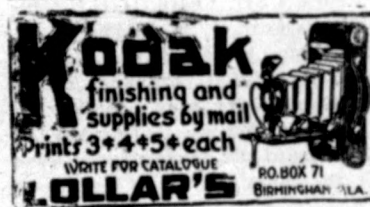
President H. T. McLaurin very briefly presented the members of the faculty. Then the audience was pleased to hear a piano-vocal selec-

tion by Miss Thelma Batson, head of the department of music. Dr. R. A. Venable led in prayer, which brought to a close one of the best opening programs in the history of any college.

Organization work began in the afternoon and within these few days the classes are in good formation doing creditable work. Never before has every organization of the school begun with such good cheer and zeal. In reality this promises to be the best session in the entire history of Clarke College.

—M. C. McDaniel.

"When you come to the railroad track, Adrian," said old man Rezzidew to his nephew, who had just come into possession of a second-hand flivver, "remember the flyer has been whizzing along the track twice a day for a good many years



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and hain't never been knocked into the ditch by an automobile yet; and also that the undertakers have got so they don't care who they bury." —Ex.

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## BARDSTOWN, KY.

We have recently had one of the greatest revivals this community ever had. Dr. Gillon (a Mississippian and a graduate of M. C., by the way), pastor First Baptist Church, Winchester, Ky., did the preaching, and Mr. Joe Canzoneri (an adopted Mississippian), San Marcos, Texas, had charge of the music. They make the greatest team we ever saw; none of us ever saw either of them surpassed. Dr. Gillon delivered the greatest series of sermons we ever heard from any man. Mr. Canzoneri is without a peer in the realm of Gospel Music and as a soul winner. Their ministry was a feast to us, and we shall enjoy the fruits of their labors yet many days to come.

The extreme hot weather made it a bit disagreeable for us at first, but we overcame that somewhat by moving the day service up to 7:00 to 8:00 A. M. We had the largest attendance on the day service ever seen here. The Lord gave us 20 on profession of faith and baptism and two by letter, for membership in our church. We thank God for Dr. Gillon and Mr. Canzoneri, for their lives, their work, and that He sent them this way.

Fraternally yours,

—J. R. Kyzar.

## LAUREL

Our meeting closed Friday evening. Dr. Roland Leavell did the preaching and Brother Walter Grafton did the singing. Both the preaching and the singing were well done. Dr. Leavell has a grip on the scriptures like a fundamentalist, he stays with the Bible and denounces sin like a true prophet. He has a message for the hour. We are grateful to Picayune for the loan of their pastor. Much good has been accomplished and 43 added to the church.

—L. G. Gates, Pastor  
First Baptist Church.

## SOME MEETINGS

I should have written up my meetings sooner, but there is so much that happens during a meeting that words fail to express that I hesitate to attempt a write up. I certainly have enjoyed to the full splendid reports of meetings that have found their way to the Record.

Our meeting at Florence began July 22 and ran seven days, with Brother S. G. Posey doing the preaching. We had five for baptism and eight by letter. Our people fell greatly in love with Brother Posey. He is a great teacher.

## Hickory Ridge

Brother W. T. Graves was with us here for one week. We had three for baptism. We had fine interest all the way through the meeting.

## Hebron, Yazoo County

Brother E. S. Sumrall was with us here. The people had already fallen in love with him, as he had been pastor there for about three years while in school at Mississippi

College. We had fifteen for baptism.

## Dry Creek

to the delight and edification of all. A. S. Johnson did the preaching. He said that if the church didn't do more for the Lord's cause after the meeting than before the meeting would not accomplish what it ought to, and I agreed with him. He said that he hoped that before the meeting was over somebody would come to him and tell him that he had skinned them, and if he didn't it wasn't his fault, but they all loved him just the same.

## Byram

By the merest accident the writer got to do the preaching in this meeting. The church had invited Brother W. R. Hanie to do the preaching, and he couldn't come. I said the merest accident, but I feel that it was of the Lord. The interest was fine as could be, with a divided church. We received three for baptism.

I didn't say that we had any revivals, but I trust that all of my meetings have been revivals, that remains to be seen. I will be better prepared to say after a few weeks when I have seen how we take to the Lord's work. The Lord has certainly been good to us, whereof we are glad. To Him we give all the praise for what good has been accomplished.

—L. I. Thompson,  
Florence, Miss.

FIRST BAPTIST CHURCH  
SUMNER, MISS.

To the Reverend J. A. Barnhill, retiring pastor of the First Baptist Church, of Sumner, Mississippi, we present the following resolution:

Whereas, having been called from our midst by the Calvary Baptist Church, of Memphis, Tennessee, there to carry on the noble work which God has chosen for you to do; and,

Whereas, we feel that your labors among us has strengthened the cause for which we stand, and increased the usefulness of our local organization;

Therefore:

Be it resolved that we express to you and your noble wife, who has been a valuable aid to you in your glorious work, our deepest regret and genuine sorrow of your leaving us; our heartfelt gratitude for your labors with us during the past years; and the assurance that the prayers of our people will go with you and yours into the new field to which you have been called.

Be it further resolved that this resolution be and is hereby presented to the Reverend J. A. Barnhill; that it be spread on the minutes of the Church; a copy be sent the Baptist Record for publication; and a copy be forward to the church to which you are going.

May God bless you and yours is the prayer of this people.

Adopted by the unanimous vote of the church, this the twenty-sixth day of April, nineteen hundred and twenty-five.

S. M. Parks, Moderator.  
A. L. Whitten, Clerk.

(Continued from page 9)

on the last night called a pastor and all seemed to be happy and more anxious to do the Lord's work than ever.

## Resume

We have received into the churches where I have worked this summer 103 members, 92 of them into my own churches. And we are expecting others yet to come. We have the Record in the homes of two of my churches and expect to get it into the other two before the year is out. We hope to put the full budget on in all my churches for next year.

In some respects we have a difficult field, yet it is a pleasant field and I crave your prayers.

Fraternally yours,

—H. C. Joyner.

## A BLESSING THINLY DISGUISED

Teacher—"Now, suppose I am leaving the school and a man comes up to me, gives me a blow which knocks me down and my head strikes the pavement with great force and I am killed. What is the consequence?"

Pause. Finally a scholar rises and says: "We should have a holiday!" —Sondagsnisse-Strix, Stockholm.

Farmer—Hi, there! Can't you see that sign, "No fishing on these grounds?"

Rastus—Co'se I kin see it; but I ain't so ig'rant as ter fish on no grounds. I'se fishin' in de pond.—Boston Transcript.

Peewit—Why is a modern flapper like a bungalow?

Poteet—Let's have it.

Peewit—They're both painted in front and shingled behind, and neither has much room in the attic.

He—You grow more beautiful every day.

She—You exaggerate too much, Jack.

He—Well, every other day, then. —London Answers.

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## Blue Mountain College

## FOR WOMEN

By December 1st we expect to have the endowment required by the Southern Association of Colleges and Secondary Schools. Under the direction of Dr. E. E. George this fund is already being raised.

Standard requirements for entrance. Standard courses for graduation. As Blue Mountain is on the Approved List of the Southern Association, our A.B. graduates receive a Professional License to teach in all the public schools of Mississippi, including, of course, all high schools.

Unusual advantages in piano, violin, pipe organ, voice, art, home economics, expression, physical training. Miss Linda Berry, who has been on leave of absence studying for the past year, will return from Paris by September to resume her position as head of our department of voice culture.

The college is situated on the side of "Blue Mountain", one of the two highest elevations in the state, the other being one mile away. Beautiful springs of free-stone water on our seventy acre campus, flowing about a hundred thousand gallons per day. Hundreds of huge forest trees, oak, hickory, pecan, etc.

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8



EAST MISSISSIPPI  
DEPARTMENT

By R. L. Breland

## Hope-Coldwater

Beginning Sunday, August 23, Elder D. A. McCall, Lyon, Miss., was with the writer in a two-weeks meeting at Hope and Coldwater in Neshoba County. He brought some powerful messages. He is one of our strong preachers, and has done a splendid work in the Delta. He does excellent work in a revival meeting. I commend him to the brotherhood.

Conditions were unfavorable for the meeting. Crops are three weeks earlier than usual and all were as busy as bees gathering hay, cotton and some making syrup. Too, the weather was sizzling hot. Some sickness was in the community. But in face of all obstacles God gave us a blessing.

There were seven added to the church. The membership reconsecrated themselves to a new interest in the church work. There were some very spiritual services when all seemed greatly blessed. Coldwater is a mission station where the writer has been giving evening appointments for two years. It is a community center with a splendid consolidated school located there. Some forty or fifty Baptists live near and a move is on to organize a Baptist church there in the near future. I am praying for the best thing to happen there.

We praise the Lord for His goodness, and for sending Pastor McCall over that way. May he come back some day. Every one was charmed with him.

## Notes and Comments

Elder L. E. Roane, Pittsboro, Miss., is principal of Camp Ground Consolidated School, near his home. He has been in poor health for some years but is well again. He is ready to preach to any churches in reach of him. Write him at above.

Elder W. I. Hargis died at his home at Oxford on the 6th inst. He was 71 years old and had been a faithful preacher for half a century. He leaves a splendid family with whom I sympathize. He has done a great work in North Mississippi.

The revival meeting which was to have begun at Clear Springs, Yalobusha County, the first Sunday was postponed until the fourth Sunday

in this month because of excessive heat and an abundance of work.

Rev. J. B. Middleton, of Slate Springs, assisted Pastor C. T. Schmitz in his meeting at Dividing Ridge last week.

Elder Merrill Moore did the preaching in a splendid revival at Tillatoba the fifth Sunday. There were more than 20 additions. This church is without a pastor since the going of Rev. Lee B. Spencer.

A splendid Board Meeting of the Yalobusha Association is reported at Wayside, near Scobey, the fifth Sunday in August. The meeting will be held with Bethel church, near Water Valley next time.

Baptists of Mississippi are greatly blessed of God in an abundant harvest and fine prices this year. If we fail Him now and refuse to support His Kingdom work in a big way it will be because we don't want to and God will surely punish us.

## BRELAND AND McCALL

## Greetings!

I have just had the pleasure of working with Brother R. L. Breland of Coffeeville for two weeks. This work was in his home county—Neshoba. I am writing not to report the meeting as possibly he will do that but wanted to give the "flowers to the living."

Brother Breland has done a splendid work in his home county where he is greatly admired by the brethren. He is a very unique fellow. While 54 years of age yet he can kick about six inches higher than his head, plays a piano, whistles, sings splendidly, is a good mixer, is wonderfully earnest at the work and must be a good preacher from reports though the writer didn't have an opportunity to hear him. He loves the Lord, the work and the brethren. A preacher son, now in Kentucky, is following worthily in the father's footsteps. Marion, a brother of R. L., who passed away recently, was also repeatedly mentioned by the brotherhood.

**BOILS** Old Sores, Cuts and Burns have been healed since 1820 with

## Gray's Ointment

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It is a fine experience to meet up with these fine and faithful fellows who have labored long and hard and who are yet active in the work. May their tribe increase.

And I might add that wherever I have been this summer I find that you have kept the brethren awake reading the Record these hot days.

Yours in service,

—D. A. McCall.

## GRENADA

Our State Evangelist, Rev. W. W. Kyzar, and his singer, Mr. M. E. Perry, did some very effective preaching and singing in Holcomb and North Grenada. At Holcomb our attendance was large and the interest fine. However, the additions were very few on account of the field having been pretty closely worked in our previous meetings. This is the first time anyone has ever held a meeting in North Grenada. For more than three years I have been planning and working for the very thing that happened. We stretched our tent that our State Board owns and under it had a nine days meeting.

Brother Kyzar has very few equals in preaching the old, old gospel with its saving power, and Brother Perry is nothing short of first class in his line. They are a great team and work together in perfect harmony. God gave us 42 additions to our church here in Grenada as a result of this meeting, 24 of these coming by profession of faith. Ninety per cent of the above number are good substantial farmers and some of the very best men and women who live about Grenada united with us during this meeting. To me it was a great victory for which I have been praying and looking forward to for these years.

For four years I was Brother Kyzar's pastor and he was my deacon, so you can imagine what a great pleasure it was to me to have him lined up with us in these meetings. I heartily recommend these brethren to any and all churches of the State, for they are big enough and well qualified enough to hold a meeting in any church in the South, much less the State of Mississippi. May the Lord richly bless them.

Yours for riches and glory in Christ Jesus,

—W. E. Farr.

## CONCORD

My meeting at Concord, Rankin County, embraced fifth Sunday in August, and lasted six days, the preaching being done by Brother J. H. Lane. Brother Lane was there Saturday, the revival started Saturday and we stayed on the mountain top all through the meeting. It was indeed a great revival. Four were baptized, every body there, all our church members. It was generally talked that Brother Lane is one of the best preachers they ever heard. They showed their appreciation of his work by paying him \$104.00 for his work and remembered their pastor with \$40.00. Brother Lane was invited back next year.

—D. W. Moulder.

## IN MEMORIAM

## Mrs. Bettie White

Mrs. Bettie White, who was before her marriage to M. N. White in 1859, Miss Bettie Belcher, was born at Millidgeville, Ga., in 1842. She came with her brothers to Yazoo County, Mississippi, a few years before her marriage. At the age of 15 she united with Rocky Springs Baptist Church, Yazoo County, upon a profession of faith and baptism. She remained a member of this church until her death. She always had faith in her Lord, and she loved his service. She was a good and faithful wife and mother. Much of the responsibility of rearing the family was left on her, by the death of her husband, who preceded her several years. Mrs. White died May 5, 1925.

Besides a host of friends, she leaves five children, two having died several years ago. The children are: Messrs. A. White, Silver City; M. J. and E. W. White of Itta Bena, and Mrs. G. E. Smith and M. J. Middleton of Flora. She had made her home for several years with Mrs. Middleton, but died at the home of her son, M. J. White of Itta Bena. Her body was laid to rest by the side of her loved ones who had preceded her, at Rocky Springs Church Cemetery.

—A Friend.

## In Memoriam

The Kilnichael Baptist Church lost one of her most faithful members when Mrs. L. A. Townsend passed to her reward on August 15, 1925. Her death was a great shock to her family and friends, and cast a gloom over the entire town. She was faithful to her church, her family and her friends, for which she spent her life. We extend to her family the sincere sympathy of the church and the W. M. U.

Whereas it has pleased our Heavenly Father to call her from our midst to an eternal rest, the church and W. M. U. have lost a faithful and loyal member, the family an affectionate companion and a loving mother, the community a considerable and beneficent friend.

Mrs. J. W. Eidson,

Mrs. Dora Hurt,

Mrs. Alma Smith,

Committee.

## Townsend

On Saturday evening, Aug. 15, 1925, Mrs. L. A. Townsend departed this life. Although she had been in failing health for some time, her death came as a great shock to her family and friends.

Mrs. Townsend was born Aug. 23, 1876, and professed faith in Christ and united with the Missionary Baptist Church early in life. She was married to Brother L. A. Townsend Dec. 27, 1899. To this union were born three children, Miss Glen, Miss Cora Mae and "Baby Ruth", who all survive her.

Sister Townsend was one of the most faithful members of the Kilnichael Baptist Church, and the W.

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TAM

M. U. She was a loving companion and affectionate mother, and a faithful friend. I have never known a more noble character than Mrs. Townsend. My heart goes out in sympathy to the bereaved ones. May God in his infinite goodness and mercy comfort them in this the saddest hour of their lives.

"She saw a hand you could not see,  
Which beckoned her away;  
She heard a voice you could not hear

Which would not let her stay.  
Yet you shall meet her again in peace

To sing the song of festal joy  
When none shall bid your gladness cease

And none your fellowship destroy.  
There hand to hand firmly linked at last

And heart to heart enfolded all  
We'll smile upon the troubled past  
And wonder why you wept at all.

Sister Townsend was tenderly laid to rest in the Kilmichael Cemetery amidst a beautiful floral offering. The funeral services were conducted by the writer, assisted by Rev. B. C. Land.

—J. W. Eidson.

R. E. Walne

About eight o'clock Friday evening, Aug. 14, 1925, God in His infinite wisdom called from labor to rest, a valiant soldier of the cross, Brother R. E. Walne. Brother Walne for many years has been a loyal member of the Baptist Church.

The deceased was born April 24, 1845, in Virginia, coming to Mississippi with his parents when about two years old. He was married to Miss Margaret L. Tabor, Jan. 11, 1871. His wife and five children survive him, namely: Mrs. H. D. Brownlee, Mr. Hunt Walne, Mr. G. T. Walne, Mr. Victor Walne and Mr. Richard Walne.

Mr. R. E. Walne answered his country's call in the war between the states, serving throughout the war. At death Brother Walne was faithfully serving his church as deacon, trustee and treasurer. As a man he was faithful, honest and upright to his country and his fellowman. As a Christian he was loyal and true to his God. Brother Walne was the type of man that our country and church can ill afford to lose. He fought a good fight, he kept the faith, hence he received his reward. In person he is gone, he sleeps in Jesus, but in memory he ever abides with us.

C. L. Premiere,  
Ira Carpenter,  
J. V. May,  
Committee.

Mrs. Mollie Tarbutton

On August 24, 1925, Mrs. Mollie Tarbutton, 55, wife of George Tarbutton, died in a hospital in Jackson. She leaves a husband, seven children, relatives and a host of friends to mourn her departure.

She had been a faithful member of the Baptist Church for thirty years, and has left behind an inspiration toward higher and better

things, which will always be a vital, living force among us.

Funeral exercises were held in Strong Hope Baptist Church, conducted by the pastor, Rev. J. A. Chapman, and Revs. Saunders and Purcell.

Many beautiful flowers were the token of tender love.

Mark Martin

Uncle Mark Martin was buried last Friday at Hebron Church, Amite County, where he was a member for years. He was one of the best men I ever knew. I had the honor of being his pastor 6 years and never had better help.

He was S. S. Supt. for 30 years and S. S. Convention Supt. for 20 years and deacon of his church many years. His faith in God was strong and all the people had faith in him. We all will miss Uncle Mark but surely our loss is his eternal gain. We are glad we will have such Heavenly associations as Uncle Mark Martin. He was 80 years and 8 months.

His pastor,  
—James A. Chapman.

ELLISVILLE

After three and a half years I am leaving Mississippi; but I am carrying with me a bigger and better heart and a broader vision of our Master's cause, and the love friends whom I value above earthly treasure for these things are among those which lengthen into the beyond.

The Home Board in Atlanta Tuesday elected me to the work at Balboa Heights Baptist Church, Panama Canal Zone. I sincerely appreciate the great honor and opportunity. I am amazed that the Board should have turned to me when so many others were available. But I shall do my best; and as humbly as I can I shall lift up the brightest light of my inconspicuous candlestick so that the Lord may be seen by those to whom I minister in the tropics.

I want to thank you for the good things you have done for my flock in Ellisville. You have been kind to me. I have enjoyed your fellowship. I have loved every Baptist whom I have known in Mississippi. I have been almost tortured with the affectionate fingers of the people in Ellisville around my heart. And now since I am leaving—and going so far away—they come and say the best things a pastor's ear ever heard, and are doing the best things. Happy is the pastor who wins the love of these who have loved me—and he will win it if he loves them. I commend the people of Ellisville; they deserve the best effort of a mighty good man.

I am praying that Mississippi Baptists may have the continued and unstinted progress which they so surely deserve. Love and best wishes to you and all the "force" in Jackson.

Fraternally yours,  
—George F. Austin.

## The OLD PREACHER

Some of the sweetest memories point back to the day of the never to be forgotten pastor.

He was the friend of your childhood.

He led you to Christ.

He stood by your side through some Bethany shadow.

His tears fell with yours on the grave of your dead.

## NOW HE IS OLD

IF HE ISN'T SICK, HE HAS REACHED THE AGE WHEN NO CHURCH CAN USE HIM

## What Will You Do With Him?

We are thinking too little about him now.

Will you allow him to suffer want for the necessities of life?

Many are doing that this minute.

Our appeal is for every dollar that can be spared to this Board.

Unless the money first reaches this office, it can never be employed to give aid and comfort to these old men, whose pulpit voices are forever stilled, and who are patiently waiting for their release and entrance upon higher things.

Write for free booklet on

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## CALHOUN ASSOCIATION

The 50th session of the Calhoun Baptist Association met at Derma the 15th of September and was in session for two days. The old officers were re-elected as follows: Rev. Cecil H. Ellard, moderator; Prof. E. A. Dye, clerk; A. L. Roane, treasurer. 29 churches were represented and reported 223 baptized, among them being: Concord 23, Banner 20, Derma and Mt. Mariah 18 each, Calhoun City 17, Pleasant Ridge 15 and Parker and Bethany 10 each.

There were 14 preachers present, among them being Rev. W. C. Stewart of Houston, R. L. Breland of Coffeeville and E. E. Ballard, representing the Record. Reports on most all subjects were read and discussed. The association will meet with historic Concord Church in 1926. Among our home ministers present are J. F. Mitchell, who contemplates moving away soon; C. C. Weaver, pastor at Calhoun City. A new man among us, Rev. S. E. Carter, who delivered the introductory sermon, and A. F. Brashear, a great power in Calhoun County. The session was marked by live addresses, and the hospitality was good and appreciated.

—Leslie E. Roane.

## CALHOUN

My meeting at Calhoun, embracing first Sunday in September and running six days, preaching done by Brother N. J. Derrick, singing by Brother Rutlen. Brother Derrick sticks as close to the Bible as any one we ever heard preach. We had a good meeting, received 12 members, 7 for baptism and 5 by letter. This closes my own meetings in my ten churches. I have baptized 105 in my churches this year and have five more standing over for baptism. I have five more meetings to hold. To the Lord all the praise.

—D. W. Moulder.

## MY SUMMER MEETINGS

1. Fourth Sunday in July at Mt. Zion, Leake County, L. B. Golden, preacher; good meeting; six additions.

2. First Sunday in August, Wake Forest Church, Leake County, did my own preaching; good meeting, 12 additions, Baptist Record in every home.

3. Madden Church, 3rd Sunday in August, Leake County, J. L. Hughes preacher; five meetings, 12 additions; Baptist Record in every home.

4. Williamsville 4th Sunday, August, I helped Brother B. F. Odum. Good meeting, 12 additions, church much revived.

5. Oak Grove 5th Sunday in August, B. E. Phillips did the preaching for us and Brother O. U. Rushing led the singing to the delight of all; 12 added to the church. Brother Phillips did some great preaching.

—G. W. Nutt.

Nellie—Did she make you feel at home?

Jimmy—No, but she made me wish I was.—Templeton Sun.

## COLLEGE COLUMN

## M. S. C. W. Notes

We are welcoming old girls and new! The registration is only half over at the writing of these notes, but we have registered over 100 Baptist Freshmen. There are more to come. Some of our former students are not returning and we shall miss them greatly.

## The Workshop

Improvements are still being made on the "hut". Local friends have been kind enough to donate many materials. The class room and office are being papered this week, and the entire building will be ready for use by the end of this week. Saturday night is "Freshman Stunt and Pep Night", and it is in this get-together meeting that we hope to make the Freshmen feel at home in their new college community.

## Noon-day Meeting

Last year we held every day a noon-day prayer meeting just after lunch. We will begin these meetings again on next Sunday. Brother Franks will conduct our first one. This year the meetings will be under the work of the Y. W. A.

## Life Service Band

The first meeting of this Band will also be held Sunday. We will welcome several new members to this group of volunteers for definite Christian work. During the summer a circular letter has been going around among the members of this Band, and each member receiving it added a letter. At the meeting Sunday we will read this circular letter.

## State Conference

Just a month from this time the Baptist State Student Conference will convene here in Columbus. We are expecting a great host of Baptist Students for that week end, and hope every College will send delegates. A good program is being prepared. Watch this column for

announcements of the outside speakers.

## The Baptist Student

Many of our girls are subscribing to this magazine this year as they enter. This is the best time to do it. Our aim is 100 subscribers and we are sure we will go "over the top" without any special pressure. The first issue will be out the 25th of September, will be a special Freshman issue, and will be printed in green ink. If your daughter did not subscribe to this magazine, send her 75c and tell her to take it. It is a fine companion for a college girl. It contains editorials on student life and activities, B. Y. P. U. and Y. W. A. programs for students, many articles of student expression, and news and views from other campuses over the South.

## STOP—LOOK—LISTEN

There has been so much babble in high places that it makes me seriously think that the day of the tower of Babel has returned. It is heart-breaking to hear our leaders barking and snapping like beasts. It is my humble opinion that when the pastor of a church causes a division in church his usefulness is run its course in that church and it is better for the cause of Christ for him to move on to other fields. If that is true of a church it is also true of a denomination. With love and respect to every one's right to choose his or her course I think that it is time to stop, look and listen for we as a denomination, it seems to me, have come to the place that we are divided. Our Lord says that a house or nation shall not stand.

In the face of that statement by our Lord how can our leaders keep fighting each other over evolution? All parties will do well in my opinion to take to heart the lesson of St. Paul with reference to causing our weaker brethren to stumble. All

things are lawful but all things do not edify. Meat offered to idols is nothing, for the idol is nothing. But if eating meat causes my brother to stumble I will eat no more meat as long as the world stands. Now brethren if the idol is nothing but a lie so is evolution a lie and if evolution is a lie then it is nothing. So if some of our brethren believe that evolution should be branded as a lie all the brethren believing that it is not a fact according to the Bible and agree that the Bible is right. For the sake of our Lord who gave himself for us, gave up the glory of the heavenly home with the Father, to come down to earth to be humiliated, put to death in the most humiliating way possible, if he did that for us can we not come together with enough of the spirit of Christ to lay aside our selfish pride and come together as a unit to work for the building up of his kingdom, lay aside all the wrangling over something that all agree is not a fact and say as the great Apostle said that if my contention causes my brethren to stumble I will stop contention. And pray and work with oneness of mind and heart in the church of God under his leadership. Let us go to God in prayer about this thing, and not the printing press. And if we will do that and be guided by the Holy Spirit and not be a selfish pride we then will become servants of the Most High God indeed. But if we continue as we are whose servants are we?

—J. H. Parker,  
Route 3, Houston, Miss.

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## THE IRISHMAN'S JOKE HOLDS OUT

An Irishman once asked of an Englishman, "What kind of a dog is that?" And the Englishman replied, "He is halfway between Baboon and Irish!" Whereupon the Irishman replied, "Well, then, we can both claim kin with him."

And remember, Pastors and Churches are just as closely related to the Baptist Record as the ones charged with editing and printing it. It is OUR paper. When you lay down on your responsibility to the Record it is as disastrous as if one here at the publishing end of the Record should fail in his duty. Bear that in mind and make the EVERY HOME SUBSCRIPTION HUNT EARLY IN OCTOBER.

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BAPTIST RECORD—JACKSON